



Aboriginal news from across Turtle Island and beyond
October 23 – 30, 2015

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Aboriginal Arts & Culture

First Nations paint reproduced

By [Michael Mui](#), 24 Hours Vancouver

Thursday, October 22, 2015 5:23:01 PDT PM



Pigments used by the students include hematite, copper compound, magnetite, bone marrow and diatomaceous earth. Salmon eggs were used as the binder. UBC photo

A pair of University of B.C. students have replicated the traditional First Nations method of painting using chewed-up salmon eggs to bind with pigments commonly found around the province.

Vinicius Lube, who studies wood sciences in the Faculty of Forestry, said the technique wasn't lost, but was largely forgotten with the arrival of early settlers, and better paints and oils that replaced the traditional tools.

Lube, along with fellow student Jun Lee, started by collecting pigments that First Nations would've used for colour — bone black, green earth and red ochre, for example.

"For every paint you have, you have to have a medium, the interface — in this case, wood — and a pigment, a powder thing which is a small amount of rock and mineral," Lube said.

The binding element commonly available was salmon egg.

"But we didn't know how to make a mixture, a paint, we tried heating it in the oven ... we also tried mixing it with pure water, but all those things didn't work," he said.

What did work, as Lube found after a consultation with an expert on First Nations paints, was the enzyme in human saliva.

“That presumably accounted for the way the membrane of the salmon eggs got broken down,” he said.

“Saliva is 99% water but 1% enzyme. This 1% probably helped this whole process.”

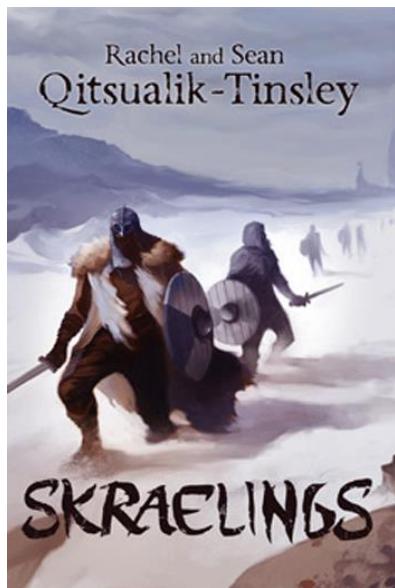
The paints they made do have a slight orange tinge, but otherwise appear to match up with the same colours the First Nations used traditionally on totem poles and the like.

Direct Link: <http://vancouver.24hrs.ca/2015/10/22/first-nations-paint-reproduced>

Two Nunavut books pick up awards

Young adult novel Skraelings wins annual Burt award for Indigenous literature

NUNATSIAQ NEWS, October 26, 2015 - 8:00 am



Skraelings, by Rachel and Sean Qitsualik-Tinsley, picked up the 2015 Burt award Oct. 22. (IMAGE COURTESY OF INHABIT MEDIA)

Inuit author Rachel Qitsualik-Tinsley and her husband Sean Qitsualik-Tinsley have won the 2015 Burt Award for their young adult novel Skraelings.

The winners of the third annual Burt Awards for excellence in First Nations, Métis and Inuit literature were announced Oct. 22.

Skraelings, published by Inhabit Media, is a historical fiction based on the story of an Inuk hunter named Kannujaq, who happens upon a Tuniit camp, on the brink of battle with Viking warriors.

The book was also a finalist for the 2014 Governor General's Award.

Another Inhabit Media publication was recognized this month, when the children's book [On the Shoulder of a Giant](#) received an Inkspokes Select award in its picture books category.

The Inuit legend, told by author Neil Christopher and illustrated by Jim Nelson, tells the story of Inukpak, a hulking giant who roams the Arctic.

You can find both titles at www.inhabitmedia.com, or, if you live in Iqaluit, check out the book selection at Arctic Ventures Marketplace.

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674two_nunavut_books_picks_up_award
/

Canada 150 Celebrations: Federal Officials Wanted To Highlight Aboriginals, Women

CP | By Jordan Press, The Canadian Press

Posted: 10/27/2015 3:42 pm EDT Updated: 10/27/2015 5:59 pm EDT



THE CANADIAN PRESS 

OTTAWA — Newly disclosed documents show federal officials wanted to mark key contributions by aboriginal people and women to Canadian history as a way to expand Canada 150 celebrations that had largely focused on military events.

A list of potential milestones that could be celebrated on the road to 2017 was delivered to the top official at Canadian Heritage in mid-March and included 17 pages of lists and details for potential commemorations leading up to, and beyond, the country's 150th birthday.

The list includes the centennial of when women received the right to vote in federal elections, legislation almost 200 years old that ended slavery in Canada and the births of key aboriginal figures, including the late Tommy Prince, one of Canada's most decorated aboriginal veterans.

Combined, the extra milestones would highlight "accomplishments of minority ethnocultural groups, recognize the contributions of women and celebrate the role of Aboriginal Peoples have and continue to play in our country," reads a report accompanying the list of recommended milestones.

The Canadian Press obtained a copy of the list and accompanying report through the Access to Information Act.

Canadian Heritage declined an interview request about how the milestones were chosen.

The department says no decision was made to add these milestones to the Canada 150 plans and any anniversaries beyond 2017 "will be identified and communicated in due course."

University of Guelph history professor Matthew Hayday says the list glosses over much of Quebec's contributions to Canada and Confederation, while celebrating aborigines who challenged government programs of assimilation. Officials suggested marking the founding of Montreal, the anniversary of a museum built for Canada's centennial and the passage of the Official Languages Act.

"These are not about anniversaries of Quebec's major contributions to Confederation," said Hayday, who researches how Canadians celebrate their history and culture.

The list avoids more contentious parts of French Canada's history, while celebrating aborigines who were key figures in the battle for First Nations rights, Hayday said.

"It makes sense that in the 150th anniversary there is going to be an impulse towards a more national unity narrative and a desire to downplay points of intense conflict," Hayday said. "That's pretty typical with what governments do, but it's interesting that there is more acknowledgment of some of the fraught history with First Nations in that list and less when it comes to French Canada and Quebec."

The list still touches on the themes of Canada's military efforts and Arctic sovereignty that the outgoing Conservative government put a heavy focus on.

That could change under a Liberal government. The creation of a national medicare program in 1966 or the 60th anniversary of Lester Pearson's Nobel Peace Prize for his work in creating a peacekeeping force with the United Nations could all be on the list of milestones with the Liberals now calling the shots, Hayday said.

The Liberals may also add the anniversary of one of their MPs, Marc Garneau, becoming the first Canadian in space. The list from March suggested marking the 25th anniversary of Chris Hadfield becoming the ``first Canadian member of a space shuttle team'' in 2020, but no mention of Garneau's 1984 flight aboard the space shuttle Challenger.

"I wouldn't necessarily assume that this is going to be the be-all and end-all of what we're going to see commemorated or that the priority list might not shift quite significantly within the next few months," Hayday said.

Direct Link: http://www.huffingtonpost.ca/2015/10/27/federal-officials-wanted-to-highlight-aboriginals-women-as-part-of-canada-150_n_8401276.html

Spirits unite

[Tara Bradbury](#)

Published on October 27, 2015





Published on October 27, 2015

Mi'kmaq ceramics artist Kayla Stride will host a workshop during the Spirit Song Festival.

The Spirit Song Festival will offer a hands-on celebration of aboriginal culture

Her pieces may technically be called non-functional by definition, but Kayla Stride's work does serve a function. It speaks.

Her pottery pieces describe the artwork of her Mi'kmaq ancestors — beading, basketry and quilting among them — and the uncertain identity many First Nations people feel growing up in a westernized culture. She aims to fuse the traditional and the contemporary, representing herself in her work and hopefully starting discussion.

"I have always said we're part of both worlds, but also part of neither," Stride says.

Stride, who was born in Conne River but is based in St. John's, incorporates indigenous patterns and stories in porcelain, using a sgraffito (scratching) pottery technique. With a raku kiln, she glazes and fires the pieces in bright colours.

Stride will teach her technique to the public next week in a workshop as part of the St. John's Native Friendship Centre's Spirit Song festival.

The festival began as a one-night variety show in 2013, incorporating performers from each of the province's aboriginal communities: Inuit, Mi'kmaq, Métis and Innu. The goal was to raise funds for the centre and showcase the province's native cultures at the same time.

This year, the event has turned into a festival, featuring the concert on one day and a series of arts workshops the next.

“We want to turn this into our signature event,” explained Danielle Sullivan, communications officer for the centre. The facility, located on the west end of Water Street, offers programs for women, youth and health-care patients as well as arts, childcare and employment services. Its Shanawdithit Shelter, operating without any outside funding, provides temporary housing for up to 23 people at a time. The centre, a non-for-profit organization, is focused on offering programs for native people but is open to everyone, regardless of their heritage.

If you’re a Newfoundland, your culture includes aboriginal culture, Stride says.

“I think what the festival will show is that whether you have a native background or not, you’re welcome here. It’s part of all of our cultures as Newfoundlanders, and I think we all need to be more aware and proud that that exists here and is very inclusive,” she explains. “This is a celebration of a culture that we can reach out and claim as our own.”

For her workshop, Stride will bring small previously fired pieces, which participants will glaze and fire in the raku kiln before taking home—a process involving bringing the pieces outdoors and using a blowtorch and removing the work from the kiln while they are red-hot before placing them in sawdust.

Terrance Littletent, a world champion hoop dancer from Saskatchewan, is flying in specifically to perform at the event and host a dance workshop, while Labrador Inuk artists Angus Andersen and Edmund Saunders will facilitate a workshop in stone carving, and each participant will bring home their own piece.

The Blake Sisters, who have been performing together as a sibling group for the past six years, throat singing and singing in their native Inuttitut, will offer a throat singing workshop. The sisters will also perform at the concert.

Other performers at the concert will include men’s drum group Wape’k Muin (White Bear) and First Nations women’s drum group, Eastern Owl.

Drumming, singing and dancing are significant parts of aboriginal culture, and popular activities when sessions are held at the centre. Craftmaking skills are taught at the centre’s Tea and Sharing program sessions, and this might include things like sealskin jewelry and clothing, as well as drum-making, allowing participants in the weekly drumming circle to use their own instrument.

“The place is packed for the drumming circle, especially if there’s a special guest coming,” Stride says.

“There’s always a good crowd of people here,” adds Sullivan. “We get a lot of medical patients from Labrador staying at the shelter, so we have Inuit-specific programming. Anyone can go, but it’s a culturally-appropriate place for them to go while they’re here.”

Money raised by the Spirit Song festival will go back into the centre's programming, specifically its art programs. Along with fundraising, Sullivan — similar to what Stride hopes to accomplish with her art — hopes the event will promote awareness of a local culture that is strong.

"This is something that sets us apart, and we can be proud of it," she says. "Here, there's such a big separation; unless you think of Labrador, you don't really think of having Newfoundland as having an aboriginal population or identity and this gives us an opportunity to showcase that. Newfoundlanders can be proud that this is part of their provincial heritage."

The Spirit Song festival will take place in St. John's Nov. 7 and 8. The concert portion will take place at the LSPU Hall, and tickets, which are \$33, are available at the Hall box office and online at rca.nf.ca. The workshops will happen at the St. John's Native Friendship Centre and the Arts and Culture Centre, and cost \$40 (for the ceramics and carving workshops) and \$20 (for the hoop dancing and throat singing). A festival pass, which includes entry to the show and two of the workshops, is available for \$65. There's a limit of 15 participants per workshop, and advance registration is required. To register or purchase a weekend pass, e-mail hdixon@sjnfc.com.

Direct Link: <http://www.thetelegram.com/Living/Entertainment/2015-10-27/article-4323599/Spirits-unite/1>

Native Kids Ride Bikes: Métis Artist Inspires at International Art Competition

[Christie Poitra](#)

10/23/15

September 23rd marked the beginning of [ArtPrize](#) Seven, a notable international art competition hosted by the City of Grand Rapids in Michigan. The ArtPrize festivities feature a [19-day competition](#), where more than 200 business and art venues host entries like photography, paintings, sculptures, and installations. Each year, hundreds of artists compete in four categories—two-dimensional, three-dimensional, installation and time based—for over \$500,000 in prizes. The prizes are awarded through a multi-stage process comprised of public voting, and the scoring of entries by a panel of art experts.

This year, [Dr. Dylan Miner](#), a Wiisaakodewinini Métis artist, was selected as one of the artists to make the [2015 ArtPrize Jurors' Shortlist](#) for the ArtPrize Three-Dimensional Category. [Miner](#) is one of only 20 artists to make the Jurors' Shortlist. His sculpture entry, titled [Anishinaabensag Biimskowebshkigewag](#) (Native Kids Ride Bikes), features four bicycles mounted on individual platforms. The entry was created in conjunction with Native youth artists, and as a result, the materials and colors used to adorn each of the bikes reflect the unique tribal heritages of the youth artists. Miner describes the overall

purpose of the exhibit as a symbolic representation of traditional migratory practices of North American Native people, as well as Native people's contemporary need for sustainable transportation options.

Video of Native Kids Ride Bikes: Exploring urban indigenous culture

Anishinaabensag Biimskowebshkigewag has garnered a significant amount of attention on social media under the hashtag #NativeKidsRideBikes, which spurred my initial desire to view the entry. Currently, *Anishinaabensag Biimskowebshkigewag* is housed on the second floor of the [Grand Rapids Art Museum](#). It is one of only a handful of entries selected to be featured in the museum. Additionally, Miner's piece was the only entry by an indigenous artist that I came across at the event.

As soon as I stepped foot on the second floor of the industrial loft space at the Grand Rapids Art Museum, my eyes were instantly drawn to *Anishinaabensag Biimskowebshkigewag*. It would be an understatement to say that Miner's work shined above the other entries that I viewed at ArtPrize. Rather, a more honest description is that Native Kids Ride Bikes was the heart of the museum space—to the point of outstaging the other art entries surrounding it. Simply stated: it is a stunning piece.



The white bike exudes the plush white of winter with its fur saddle, and beadwork woven throughout the bicycle spokes. (ArtPrize.org)

Native Kids Ride Bikes is a creative and edgy embodiment of Native youth culture (as defined by its use of a monochromatic color scheme for the bikes, and their placement on understated platforms). Even with its contemporary feel, *Anishinaabensag Biimskowebshkigewag* still manages to honor traditional values, with each bike being an artistic manifestation of one of the four directions and by having distinctive tribal-specific stylings. Furthermore, each bike displays a thoughtful use of indigenous craftsmanship and materials (including hide, fur, feathers, and beadwork). The red bike embodies warmth with its bright colors, and a painted hand drum on the back of the saddle. The black and gold bike with horsehair handlebars is reminiscent of the setting sun or the conclusion of a long journey. The white bike exudes the plush white of winter with its fur saddle, and beadwork woven throughout the bicycle spokes. Finally, the yellow bike features soft dawn tones with hide detailing.



The yellow bike features soft dawn tones with hide detailing. (ArtPrize.org)

Thematically, *Anishinaabensag Biimskowebshkigew* attempts to connect historical indigenous narratives to contemporary political and social issues. In my opinion, Miner's entry is exceptional because of its dynamic representation of contemporary indigenous art forms.

The final round of ArtPrize voting ended on October 8, and ArtPrize winners were announced on October 9—see the [ArtPrize website](#) for more details about the winners.



The red bike embodies warmth with its bright colors, and a painted hand drum on the back of the saddle. (ArtPrize.org)

Follow Dr. Christi

Read more at <http://indiancountrytodaymedianetwork.com/2015/10/23/native-kids-ride-bikes-metis-artist-inspires-international-art-competition-162152>

Aboriginal Business & Finance

Conference shines light on Alberta aboriginal businesses

[David Howell, Edmonton Journal](#)

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Tammy Charland-McLaughlin, vice-president of operations for Primco Dene Group, at an aboriginal business conference Friday at MacEwan University. Ryan Jackson / Edmonton Journal

Tammy Charland-McLaughlin is proud that her commitment to her employer of 15 years runs deep.

Charland-McLaughlin is vice-president of operations with the Primco Dene Group of Companies, wholly owned by Cold Lake First Nations in northeastern Alberta.

“I am from Cold Lake First Nations so I am a shareholder,” she said in an interview Friday at a conference on aboriginal business. “I think that’s why I have such a loyalty and commitment, because I know we’re doing some very positive things with our organization to help our community. It’s very rewarding.”

Based in Cold Lake with a second office in Edmonton, Primco Dene Group works with the oilsands industry to create employment and wealth for the Cold Lake First Nations community.

It has grown to employ more than 800 people in catering, janitorial, maintenance, emergency medical, Internet and security services since its start in 1999. Most employees are aboriginal. They are from more than 50 communities in Alberta, Saskatchewan and British Columbia.

“Our community had an 80-per-cent unemployment rate, so we needed to find alternative ways to create jobs,” Charland-McLaughlin said of the group’s origins. “We’ve been able to diversify Primco Dene over the last 15 years into different business groups that complement services to the oil and gas industry.”

The group's Edmonton office is a recruitment centre for aboriginal workers who are hired to work with non-aboriginal partner companies, such as Bee-Clean Building Maintenance and Royal Camp Services.

"It's a lot easier for an indigenous person to walk into an indigenous company and see indigenous people working," Charland-McLaughlin said. "It's a lot friendlier atmosphere. There's less fear of intimidation."

Friday's conference was organized by the Canadian Council for Aboriginal Business, or CCAB, and MacEwan University. It looked at the dynamics of two types of aboriginal enterprise — larger, for-profit economic development corporations and smaller entrepreneurial concerns.

"Aboriginal business is flourishing in Alberta," said Max Skudra, the CCAB's senior manager, research. "We want to understand the local context — who's doing it, what are they doing, what's important to them, how do you support that and what are the hurdles?"

Skudra released findings from an upcoming report based on the CCAB's 2015 aboriginal business survey. The survey shows 66 per cent of aboriginal business are home-based. Most operate within their local community or province, but 17 per cent have a reach that extends beyond Canada and the United States.

Business owners are likely to perceive themselves as at least modestly successful — 76 per cent reported a net profit in the previous fiscal year — and most are optimistic about the future.

But challenges are common. Business owners said they have particular difficulty finding and retaining qualified aboriginal employees. They also expressed concerns about overall economic conditions and their access to funding.

Direct Link: <http://edmontonjournal.com/business/local-business/conference-shines-light-on-alberta-aboriginal-businesses>

Inuit org to accelerate loan repayments to Nunavut Trust

AGM resolution directs NTI to set aside five per cent annually to repay start-up loans

STEVE DUCHARME, October 26, 2015 - 9:00 am



Nunavut Tunngavik Inc. board members discuss debt repayment to Nunavut Trust Oct. 22 during their annual general meeting in Apex. (PHOTO BY STEVE DUCHARME)

Nunavut Tunngavik Inc. board members passed a new policy at their annual general meeting this week that should help eliminate its debt to the Nunavut Trust, the organization that manages Nunavut's land claims compensation fund.

Under a long-term financing amendment, NTI will automatically set aside five per cent of its annual distribution from the Trust to repay outstanding loans.

“Repayment of any loans owed to Nunavut Trust requires concerted efforts of both NTI and [regional Inuit associations],” the amendment says.

“For example, we would limit what we took that year to \$38 million instead of \$40 million,” NTI’s director of finance, Sharron Griffin, said Oct. 22, at the organization’s general meeting in Apex.

According to an Oct. 20 presentation from Nunavut Trust, the Inuit organization owes Nunavut Trust more than \$32 million in outstanding loans dating to the land claims body’s start-up in 1993.

NTI intended [to pay back](#) the start-up loans by 2007.

That’s the year the Trust received the final installment of the approximately \$1.1 billion lands that Ottawa agreed to pay the Inuit of Nunavut under the Nunavut Land Claims Agreement.

But it has not done so.

Since then, the Nunavut Trust has [lost more than \\$182 million](#) in additional distribution funds to beneficiary organizations that it could have earned had NTI repaid its debt on time and the fund been bigger, Trust staff said.

That’s in part because Inuit organizations were drawing loans from the Trust’s principal. To date, the Nunavut Trust has loaned \$146 million to NTI.

In recent years, however, NTI has made substantial payments to cut that figure down to the current \$32 million outstanding balance.

“We are very excited by how fast our loan to Nunavut Trust is depleting,” said Griffin.

The financial resolution, which was tabled and approved at executive meetings prior to the AGM, required a final vote by the greater membership to come into effect.

Board members passed the resolution unanimously on Oct. 22 before the conclusion of this year’s AGM.

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674inuit_org_resolves_to_accelerate_loan_payments_to_nunavut_trust/

Canada’s aboriginal tourism: It doesn’t get much more traditional than this

KAT TANCOCK

WENDAKE, QUE. — Special to The Globe and Mail

Published Monday, Oct. 26, 2015 12:40PM EDT

Last updated Monday, Oct. 26, 2015 10:27PM EDT

It’s a chilly evening in late March and I’m standing inside the traditional wooden longhouse at the Hôtel-Musée Premières Nations in Wendake, Que., a cup of tart rhubarb cordial in my hand. Despite the cold it’s cozy in the dim space and the longhouse sleeping platforms look inviting, but I’m not here to stay tonight. Instead, I head back into the hotel with my group to watch singers and drummers perform, and quickly browse the arts and crafts before heading into Restaurant La Traite. Dinner is inventive, incorporating venison, wild mushrooms, sour sea buckthorn berries and other wild and foraged ingredients. And instead of wine, I order a bottle of the light, slightly hoppy house beer, Microbrasserie Archibald Kwe, which is brewed using corn and served only in Wendake.

Last year, I’d dropped in at the then-six-year-old hotel for a quick look around during a bike tour from Quebec City. The Wendake reserve is an easy four-hour round trip from the Old Town along paved, dedicated trails, and I wished I’d had the chance to explore some more. This time, as an attendee at the International Aboriginal Tourism Conference (IATC), I’m getting an in-depth look at this indigenous business success story: Hôtel-Musée Premières Nations is a hotel/museum/restaurant complex that forms the heart of Wendake’s well-developed tourism business.

This year in Quebec, 340 delegates are networking, trading business cards and talking about the successes and challenges faced by indigenous tourism. The IATC was launched four years ago in B.C., the creation of the Aboriginal Tourism Association of British Columbia (AtBC), who wanted to raise the profile of indigenous tourism businesses – many of them small enterprises in tiny communities. Quebec Aboriginal Tourism brought the conference East for the first time to give its members in remote communities a chance to take part, and to show off some of its recent successes.

“Ten years ago, the province of Quebec had only 100 aboriginal tourism businesses,” says Dave Laveau, executive director of Quebec Aboriginal Tourism. “Now, in 2015, we talk about 197. It means that our communities believe a lot in this industry.”

Similar growth has been seen across Canada, according to 2014 research by the Aboriginal Tourism Association of Canada (ATAC), the first major study done since 2002. In that time, the number of indigenous tourism businesses has increased to 1,500 from 892. Those businesses employ an estimated 32,000 people (including in casinos), up from 13,000 in 2002. Economic output is estimated at \$817-million in salaries, and more than \$63-million in tax revenue to all levels of government.

And it’s a growth market, notes Ghislain Picard, chief of the Assembly of First Nations of Quebec and Labrador, in his opening remarks at the conference: “We know that demand far exceeds what we can offer.” In B.C., for instance, data show that one in four visitors seeks an indigenous experience.

A splashy new website – aboriginalcanada.ca – from the ATAC showcases indigenous events, attractions and experiences. Travellers can browse by region, date and culture: First Nation, Métis or Inuit. Visitors can learn Mi’kmaq fishing techniques on Nova Scotia’s Bras d’Or Lakes, for example, or weave with cedar bark at B.C.’s Squamish Lil’wat Cultural Centre, where guides also take travellers out hunting, fishing or exploring.



A dancer performs at the Hôtel-Musée Premières Nations in Wendake, Que. (Jean-Francois Hamelin/Tourisme Quebec)

One ecotourism group in Nunavut is an award-winning leader in the industry. Last year, the World Travel and Tourism Council awarded [Arviat Community Ecotourism](#) top honours with its Tourism for Tomorrow Community Award thanks to its low-impact sustainable-tours program that gives as much to locals as it does to travellers. ACE beat out established tour giants such as Abercrombie & Kent for the honour.

Travellers who don't want to book it all themselves – or want to make sure they're getting a genuine indigenous experience – can use Aboriginal Travel Services, Canada's first indigenous-run travel agency, opened by AtBC last year. Packages include a three-day Vancouver cultural getaway with a walking tour through Stanley Park with an indigenous guide, dinner at restaurant Salmon 'n' Bannock and two nights at indigenous arts hotel Skwachays Lodge. In Quebec, Parks Canada announced in March that it would be working with Quebec Aboriginal Tourism to develop indigenous experiences targeted at the cruise industry along the Saint Lawrence River.

The benefits of tourism to indigenous communities goes beyond financial gain. "Working in your community, showing what you have, your culture, your past, talking about the art and craft that you learned from your great-grandfather that you're still recreating today – it's pride," Sébastien Desnoyers, marketing director for Quebec Aboriginal Tourism, says.

Johnny Edmonds is the director of the World Indigenous Tourism Alliance, and a leader in the indigenous tourism industry in Australia and in his home country of New Zealand. He spoke at the Quebec conference and said there are "scary similarities between indigenous peoples in all parts of the world" as they work to reclaim their cultures after the effects of colonization.

"If more people are involved in what they consider to be meaningful employment and able to be proud of their culture and their heritage, that must be an uplifting experience – it must be good for the country."

Of course, the industry is still young and faces many challenges, which were outlined in the ATAC report. Many businesses are not able to meet the expectations of travellers – everything from good signage (so people can find the business easily) to responding to inquiries and processing bookings promptly, and from the ability to accept credit cards to having adequate liability insurance. As well, not all provinces and regions have the benefit of umbrella indigenous tourism organizations, which are strong in B.C. and Quebec, making it more difficult for operators to work together and with destination-marketing organizations. There is also room for better promotion, especially to Canadian travellers who might be more likely to seek indigenous tourism experiences abroad than at home.

Strengthening indigenous tourism offerings is important. Keith Henry, CEO of AtBC, believes that indigenous tourism in Canada could double in the next five years, and it should be a major component of how Canada is marketed abroad. "Too often in Canada all we talk about is the conflict and the history," he says. "What I love about cultural tourism and working with our communities is that this is the one area where people really

feel good. I think that's really important, letting Canadians know that our industry's moving forward and we're here to help and be a productive part of Canadian tourism in the best way we can."

Go native

Attractions

Alberta's **Writing-on-Stone Provincial Park** contains the highest density of First Nation petroglyphs in the great plains of North America. Visitors can camp, hike and enjoy the beach and guided rock-art walking tours led by Blackfoot interpreters.

albertaparks.ca/writing-on-stone

Eco-tours at Winnipeg's **FortWhyte Alive** include A Prairie Legacy: The Bison and its People, an immersive three-hour journey that explores links between bison and the history of Manitoba. Wander past a herd of bison, sit inside a tepee, go snowshoeing or canoeing and snack on bannock cooked over a campfire. \$40 a person. fortwhyte.org

First in a planned series of indigenous-themed exhibitions, **Our Living Languages** at the Royal BC Museum in Victoria showcases the diversity of the province's 34 indigenous languages via audio, video, art and interactive stations. *Runs until June 2017.*

royalbcmuseum.bc.ca

Hotels

At the edge of Quebec City, the **Hôtel-Musée Premières Nations** in Wendake features modern eco-chic rooms and suites incorporating indigenous art. A one-night package includes breakfast and a three-course dinner, a museum tour, and an evening of myths and legends in the longhouse. Rooms from \$139, packages from \$184 a person.

tourismewendake.ca

In Vancouver, boutique hotel **Skwachays Lodge** was designed in collaboration with aboriginal artists to create a unique installation in each room. The hotel lobby is also an art gallery and social enterprise showcasing the work of urban artists. Rooms from \$139. skwachays.com

Restaurants

In Winnipeg, indigenous-owned **Neechi Commons** is a grocery store, restaurant, art gallery and shop all in one building. The food menu – available for eat-in, takeout or catering – includes pickerel and elk burgers, bison stew, a three sisters soup and plenty of bannock. *865 Main St.* neechi.ca

"We got game!" proclaims Vancouver casual dining restaurant **Salmon 'n' Bannock**. Lunch and dinner options include sockeye salmon gravlax, bison tenderloin tartar and a BLT made with wild boar bacon. *7-1128 West Broadway.* salmonandbannock.net

In Wendake, Que., try the venison carpaccio and smoked duck and salmon with apple butter at **Restaurant La Traite** (next door to the Hôtel-Musée Premières Nations). The upscale restaurant serves breakfast, brunch, lunch and dinner dishes incorporating local and indigenous ingredients. Don't forget the maple fondue with fruit and meringue for dessert. *5 place de la Rencontre.* tourismewendake.ca

For more ideas, visit aboriginalcanada.ca.

The writer was a guest of Tourism Quebec.

Direct Link: <http://www.theglobeandmail.com/life/travel/activities-and-interests/canadas-aboriginal-tourism-gives-travellers-a-taste-of-history/article26976171/>

First Nations granted stays against government's transparency law

By [Brent Bosker](#)

October 26, 2015 - 9:09am Updated: October 26, 2015 - 10:39am



Onion Lake Cree Nation chief Wallace Fox speaks at First Nations Financial Transparency Act speech.

First Nations fighting the federal government's financial transparency law are celebrating a victory.

A decision by the Federal Court of Canada on Friday has ordered the government to back off legal efforts to force bands to make their audited financial statements public.

Onion Lake and four other bands refused to comply with the First Nations Financial Transparency Act saying it violated both treaty and aboriginal rights.

The federal government took the bands to court and withheld non-essential funding until they complied. [During a hearing in August the bands successfully argued for a stay.](#)

The court ruling stopped short of ordering the government to reinstate those funds, however in a release Onion Lake Chief Okimaw Wallace Fox said the ruling left the door open for future court challenges.

Fox said he hopes it doesn't come to that and are calling on the government in a show of good faith to release the monies as soon as possible.

Direct Link: <http://ckom.com/article/258339/first-nations-granted-stays-against-governments-transparency-law>

Some Nunavut flights still skipping Inuktitut safety briefings

'It's like Inuit lives are less important,' says Nunavut languages commissioner

[CBC News](#) Posted: Oct 27, 2015 4:00 AM CT Last Updated: Oct 27, 2015 4:00 AM CT



A First Air 737-400 plane lands in Iqaluit. Piita Irniq says there was no safety announcement in Inuktitut before take off or on landing when he flew from Ottawa to Iqaluit on Monday. (Grant Linton/CBC)

Nunavut's Languages Commissioner Sandra Inutiq says she has written a letter to one of the territory's airlines asking why safety instructions in Inuktitut are not played on some flights.

Inutiq says she has personally seen it happen more than once when flying in Nunavut to other communities that no safety briefing is given in Inuktitut.

"When I wrote to them, I said 'Look, when you're not airing Inuktitut safety briefings, it's like Inuit lives are less important.' That's what it feels like to me."

Passengers complained last year that First Air was skipping the Inuktitut safety procedure recordings on some flights. At that time, the airline said that on rare occasions it does not play the Inuktitut recording due to time constraints.

Piita Irniq flew from Ottawa to Iqaluit on Monday. He says there was no safety announcement in Inuktitut before take off or when they landed. He says an elder told him how important it is for unilingual speakers to have those briefings in a language they understand.

"He was saying the fact that the only [way] he knew we were going to be landing in a place like Rankin Inlet, Iqaluit or Yellowknife [was] when the flight attendants were beginning to pass around candies. That's how he knew that we were landing in Iqaluit."

Inutiq and Irniq hope airlines will hire more Inuktitut-speaking flight attendants in the future.

Canadian North says all of its planes air Inuktitut safety instructions, but that it will look into its new partners that are part of the codeshare agreement.

First Air has not yet responded to CBC's request for comment.

Direct Link: <http://www.cbc.ca/news/canada/north/some-nunavut-flights-still-skipping-inuktitut-safety-briefings-1.3289889>

First Nations Don't Have To Disclose Reserves' Finances, Rules Judge

CP | By The Canadian Press

Posted: 10/27/2015 11:58 am EDT Updated: 10/27/2015 11:59 am EDT



THE CANADIAN PRESS 

SASKATOON — A federal court judge has ruled five First Nations don't have to open their books to the public pending a challenge to a federal law.

The First Nations Financial Transparency Act, passed in 2013, requires all reserves to post salaries and audited financial statements online.

The reserves challenging the law say it is unconstitutional based on their treaty and aboriginal rights.

Ottawa took the five bands — Sawridge and Athabasca Chipewyan First Nations in Alberta and Thunderchild, Ochapowace and Onion Lake bands in Saskatchewan — to court earlier this year for not filing their information.

Court cases are also pending against another three reserves: Roseau River Anishinabe in Manitoba, Liard First Nation in Yukon and Algonquins of Barriere Lake, Que.

Judge Robert Barnes wrote in his decision, released Friday, that the government has the right to enforce its law until the challenge is heard.

But "the greater public interest favours the respondent First Nations and their right to move forward with their litigation in the absence of the encumbrance of the attorney general's competing application."

The judge also ruled against the Onion Lake band's request to have the government return so-called "non-essential" funding it has withheld since November 2014, when the reserve stopped releasing its financial information.

The government has withheld funding from dozens of reserves that haven't released their information by a set deadline.

Chief Wallace Fox said in an affidavit that the government has kept slightly more than \$1 million in funding from Onion Lake, money that is supposed to pay band employee benefits and fund 15 housing units on the reserve.

Barnes said in his decision that there wasn't enough evidence to prove the reserve has suffered ``irreparable harm.'' The judge did say that the band has the right to ask for repayment again in the future.

Fox said in a news release that he's encouraged by the judge's decision.

He said he wants the new Liberal government to release the funding as soon as possible.

Direct Link: http://www.huffingtonpost.ca/2015/10/27/first-nations-public-finances_n_8399186.html

First Nations hanging out their shingle



Peter Forrester, senior director of aboriginal and legal affairs at Kinder Morgan Canada addresses the participants as last Wednesday's keynote speaker at the business forum.

by [Greg Laychak - Chilliwack Times](#)

posted Oct 28, 2015 at 1:00 PM

Increasingly, First Nations in the Fraser Valley are sending the message to investors and potential partners that their doors are open and they are ready for business.

That was the motto for the inaugural Agassiz/Harrison Area First Nations Business Forum that took place last week at the Harrison Hot Springs Resort and Spa, which saw a variety of speakers including those from First Nations organizations, health authorities, energy firms and more.

“The main purpose of the conference was to let businesses, developers and investors know that the First Nations out here are open for business,” said Brian Titus, CEO of Sqewqel Development Corporation, a body owned by the Seabird Island band. “It may be in natural resources it may be tourism, commercial, industrial, development or residential—as we are basically the largest landowners in the area.”

Seabird Island partnered with Chawathil, Cheam and Shxwwohhamel First Nations along with Scowlitz Indian Band and Stsailis Band for the event showcasing what their communities have to offer.

And there are many companies eyeing the resources and labour of the traditional owners of the local terrain.

Kinder Morgan Canada’s senior director of aboriginal and legal affairs Peter Forrester addressed a crowd of about 40 guests in the conference room Wednesday afternoon as the keynote speaker.

“How do we co-ordinate the intersection between First Nation governments, provincial and federal governments and project proponents?” he asked. “And how do First Nations and governments and businesses ensure that economic development that they undertake is done in a sustainable, environmental and responsible way?”

There is no easy answer, Forrester said.

But, he added, starting with the shared proposition that all involved stakeholders want to improve the protection of the environment, to improve the economic situation of their children and want to ensure they're involved in the decision-making processes that impact them was a good first step.

Forrester added that his company, if its expanded pipeline proposal is permitted, will need First Nations' understanding of the land, their growing and young workforce, and their business-minded leaders who balance the need for economic development with traditional and cultural ways.

"Chief [Clem] Seymour I understand, opened this by saying we need to walk together," Forrester said. "We couldn't agree more."

After the conference, Chief Seymour said the timing is good for moving forward for First Nations with the business communities.

"We've been watching industry come up the valley for the last 30, 40 years I think, and it's close now and industry's running out of space," he said. "As First Nations throughout the valley we'd like to participate . . . because we know and understand that there's a balance out there that we look after."

First Nations are still stewards of the land and are open to innovative ideas in growth that won't harm the environment, said Titus.

But development and balance are not mutually exclusive according to the general consensus at the gathering.

"First Nations want to be a part of the economy, they want to be contributors to the economy," Titus said. "They don't want to be outside looking in, they want to be a part of it."

And the Agassiz/Harrison Area First Nations Business Forum was a step toward that integration, he said adding that he was happy with the turnout over two days for the first-time event.

Titus hopes to build momentum between aboriginal communities and business, and plans have already begun on next year's forum.

Direct Link: <http://www.chilliwacktimes.com/news/338063041.html>

Editorial: First Nations need better disclosure law

The Leader-Post October 28, 2015

The ruling Friday by Federal Court Justice Robert Barnes that sided mostly with First Nations who refused to comply with a law that mandated the online posting of detailed band financial information underlines the political motives behind the legislation that has less to do with transparency than with public pandering.

Even though Justice Barnes declined to award compensation to the five bands involved in the case - Onion Lake, Thunderchild and Ochapowace in Saskatchewan, and Sawridge and Chipewyan in Alberta - because they did not provide evidence to prove "irreparable harm," he stressed the bands could seek remedies in the future.

"Nothing in these reasons should be interpreted by any party as being finally determinative or preclusive of the right of any of the respondents to seek interim relief on a stronger evidentiary record," he wrote. Although he said the federal government has the right to enforce its law until the challenge by aboriginal groups of the constitutionality of the 2013 First Nations Financial Transparency Act is heard, his message to the Crown was clear: "Neither should the attorney general interpret this outcome as an endorsement of the actions taken to date by the department. The Crown has an ongoing legal obligation to consult, and the minister is required to carefully consider the prejudicial effects of further administrative action on the members of these bands."

The court's affirmation of many arguments made by First Nations - including Sawridge's contention that prior to its protest against the new law it regularly disclosed financial statements to the department, but always on the understanding that the information would be kept strictly confidential - suggests that the Crown likely has a tough job in defending the legality of the legislation.

However, all that might be moot if the incoming Liberal government carries through with the party's promise to review all laws pertaining to First Nations enacted by its Conservative predecessor without consulting aboriginal leaders. Liberal Leader Justin Trudeau originally pledged to repeal the transparency act and to work with First Nations to develop proper legislation that would identify and disclose any excessive spending.

Stephen Harper's administration touted its law as providing band members with transparency and accountability from leaders - an argument that found a ready audience among many Canadians given the revelation of a few extreme cases of abuse by chiefs and band councillors.

However, the reality is that all bands that get federal money were already required to file audited annual financial statements with Ottawa.

Rather than make it easier for band members to seek legal remedies if information wasn't shared, the Tory government chose to play politics with the issue by requiring the online posting of all band finances, including business ventures. Its argument in Federal Court that the online financial reports related to business could be "highly aggregated" even

though auditors would give the statements only qualified approval suggested that transparency wasn't the primary concern.

The bands were justified to challenge a bad law that doesn't serve its intended purpose. Let's hope it results in better legislation that provides more accountability without going overboard.

This editorial is from today's edition of the Saskatoon StarPhoenix.

Direct Link:

<http://www.leaderpost.com/editorial+first+nations+need+better+disclosure/11472871/story.html>

Aboriginal Community Development

Pauktuutit calls on Liberals to restore funding for women's groups

President Rebecca Kudloo says she looks forward to being 'listened to' and hopes to educate new PM

By Elyse Skura, [CBC News](#) Posted: Oct 22, 2015 3:57 PM CT Last Updated: Oct 22, 2015 3:57 PM CT



Rebecca Kudloo, the president of Pauktuutit, says she hopes the new government will listen to the issues facing women in the North and try to understand their complexities. (Submitted by Pauktuutit Inuit Women of Canada)

Pauktuutit Inuit Women of Canada says it will lobby the new federal government to restore funding for women's programs, after dramatic cuts under the previous Conservative government.

Last year, the operating budget for the national organization was cut by 10 per cent, or about \$44,000. Rebecca Kudloo, the president of Pauktuutit, has called the limited funding it receives both "[offensive](#)" and "[discriminatory](#)."

"It's extremely difficult to do projects that are geared to help our people have a better life and heal," she says.

In 2010, Pauktuutit first felt the sting of federal cuts, when its annual projects funding — which paid for maternal health, Fetal Alcohol Spectrum Disorder and early childhood education programming — was slashed by \$800,000.

"We're hoping this government will have a better understanding of how it is to be in a small community with very small resources."

Wasn't "listened to"

Under the Conservatives, Kudloo says she wasn't "listened to" and the complex issues facing people in the North were never properly understood.

"The last government, I told them we had an [eleven-year-old who committed suicide](#) in my region.

"And no response."

Kudloo was encouraged to hear Prime Minister-Designate Justin Trudeau's plans to appoint a [cabinet with gender parity](#), saying that should help the government get a better understanding of the issues women face.

While Pauktuutit has not been one of the many aboriginal groups lobbying for an [inquiry into missing and murdered indigenous women](#), Kudloo says she wants her organization to be in on the discussion.

"We don't want to be left behind again," said Kudloo.

An inquiry, says Kudloo, would stir up emotions in those who have lost loved ones, who will need emotional support.

"It causes a lot of pain. And we need resources to deal with it."

Complex issues start with housing

The Qulliit Nunavut Status of Women Council is also looking for action from the new government, starting with the creation of more housing in Nunavut, where many families struggle under [severe overcrowding](#).



Charlotte Borg (left) is the president of the Qulliit Nunavut Status of Women Council. She hopes the new government will improve access to housing. (Sima Sahar Zerehi/CBC)

"Once the issue of housing is addressed, then a lot of the social issues that come from overcrowded housing can begin to be addressed," said Charlotte Borg, the council's president.

"Once children can get a good night's sleep because they have a place to sleep, then they're going to do better in school the next day."

Borg says her organization is also hoping for a national strategy to prevent violence against women, as well as support to increase the number of daycare spaces in the territory.

For Kudloo, the severe lack of daycare and the housing issue go hand-in-hand.

Her granddaughter, who hasn't been able to secure a daycare spot in Baker Lake, can't work and has nowhere to live, but with Kudloo.

"If we're going to have people who are independent and able to look after their families, they need housing."

Direct Link: <http://www.cbc.ca/news/canada/north/pauktuuit-calls-on-liberals-to-restore-funding-for-women-s-groups-1.3284080>

Ontario retrofits two rooms for aboriginal ceremonies

Smudging and other traditional ceremonies now permitted in Ontario's Aboriginal Affairs building

[CBC News](#) Posted: Oct 23, 2015 4:51 PM ET Last Updated: Oct 26, 2015 11:00 AM ET



A smudging ceremony inside the Ministry of Aboriginal Affairs. (Government of Ontario/Supplied)

Two rooms at Ontario's Aboriginal Affairs office building were outfitted with a dedicated ventilation system for ceremonies like smudging, the burning of sage or sweet grass before prayer. The rooms are the first of their kind in Ontario.

Called Gathering Rooms, they are said to be similar to prayer rooms for different religions. Aboriginal employees and guests can use the space to conduct meetings using traditional ceremonies.

Humber College's Elder Shelley Charles was brought in to advise on the project. She said the rooms represent a "really big step in terms of respect for Aboriginal people" in the province.

The idea originally was to create a round room to reflect the heritage of the ceremonies.

But at building, at 160 Bloor St. E., the rooms are not easily modifiable. In addition to the specialized ventilation system, crews created a room with rounded corners.

"I suggested we use a turtle design, with an image on the floor," said Charles. "It's really significant to most aboriginal people in Canada."

The smoke during pipe or smudging ceremonies is meant to purify the space. "It helps to create focus and a balance for everyone that's in the room," said Charles. It is done at the beginning of a prayer. "It also helps to create this place of kindness and positive thinking and sometimes it goes around to each person."

That's important for aboriginal employees, but also for leaders and other members of Ontario's First Nations, Metis and Inuit communities who come to the building to speak with politicians.

"What was really important was to be able to have a place to be able to do ceremonies, have smudging if you needed it, have a place where you could smoke a pipe together, offer tobacco, things that we usually do when we're meeting and discussing matters," said Charles.

"It's important when you're bringing in First Nations leaders and aboriginals into the institution for dialogue, into an urban environment, to have this room."

Corrections

- This article previously stated the Gathering Rooms were located in the legislative buildings at Queen's Park. The rooms are in fact at another building which houses the Ministry of Aboriginal Affairs.

Oct 26, 2015 10:51 AM ET

Direct Link: <http://www.cbc.ca/news/canada/toronto/programs/metromorning/ontario-retrofits-two-rooms-for-aboriginal-ceremonies-1.3286378>

Muslim, indigenous women come together for Islamic History Month

Meet and greet encourages 'sisterhood' between women of different cultures, organizer says

[CBC News](#) Posted: Oct 24, 2015 3:44 PM CT Last Updated: Oct 24, 2015 3:59 PM CT



Indigenous and Muslim women shared stories of what inspires them at a luncheon in Winnipeg Saturday. (Wendy Buelow/CBC)

Muslim and indigenous women came together to share stories of struggle, strength and inspiration in Winnipeg Saturday as part of Islamic History Month.

About 200 women attended a unique luncheon aimed at bridging the culture gap to form a connection that goes beyond religion or ethnicity.

Hiba Kasen, one of the event organizers, said the get-together provided an opportunity to build relationships in the community.

"We all live in Canada in the same place. Especially in Manitoba ... we all need to feel included, understand and respect each other."



Women and children of all ages participated in the event. (Wendy Buelow/CBC)

It gave the women a chance to get to know each other and an opportunity to bond over their different experiences living in Canada.

"We hope to be the role models for more communities coming together to share what our differences are and to celebrate what our similarities are and create a real sisterhood," said Diane Redsky, an organizer with the event.

Redsky added that she hopes the women who participated in the event left feeling they've made a new friend.

Direct Link: <http://www.cbc.ca/news/canada/manitoba/muslim-indigenous-women-come-together-for-islamic-history-month-1.3287445>

Siksika Nation becomes first reserve in Alberta to endorse home ownership

[National News](#) | October 24, 2015 by [Brandi Morin](#)



(Nelson Breaker stands by the site where his home is being built on the Siksika Nation. He said his dream of owning a home in Siksika has come true. Photo: Brandi Morin/APTN)

APTN National News

Brandi Morin

SIKSIKA NATION, ALTA — The Siksika Nation east of Calgary celebrated the construction of the first on-reserve, individually owned home in Alberta on Friday.

The nation is utilizing funds through the First Nations Market Housing Fund (FNMHF) which assists First Nations to gain access to housing loans on reserve and settlement lands.

“It’s something that is needed by our reserve, it’s something that is needed by our members,” said Siksika Chief Vincent Yellow Old Woman.

“I said let’s get it done. And we got it done.”



Chief Vincent Yellow Old Woman speaks at the site of the new home being constructed through the FNMHP at Siksika Nation. Photo Brandi Morin/APTN

The initiative, established in 2008, was started through the Kelowna Accord and is the only program to survive after the Harper government failed to pass the Paul Martin led agreement.

The Canadian government made a one-time investment of \$300 million for the FNMHF.

The investment, now held in trust, has the potential to create \$3 billion in investments in on-reserve housing, on settlement lands and lands set-aside for First Nations across Canada.

Siksika Nation member Nelson Breaker is the first resident to receiving financing through the program.

Construction began on his 2820 square foot home two weeks ago.



Contract workers at the site of where Nelson Breaker's home is under construction. All of the contractors are from Siksika Nation. Photo: Brandi Morin/APTN

Breaker said it's a dream come true.

"This building process took 9 months to get going," said Breaker. "But now they're making my dream into a reality."

Breaker, his wife and children have lived in Calgary for the past 40 years and have never owned their own home. He said he's happy to be able to finally move back home to Siksika as a new homeowner.

"Plus I'm starting to set roots for my grand-kids. This will be my grand-kids home, my kids and my family's. It's been a long journey and I'm so excited."

Nation members have the ability to choose the type of home they want to build, unlike the cookie cutter models seen on most reservations across Canada.

Breaker's home will feature a walk out basement, hot tub and wrap around deck. It's made more affordable through the backing of the FNHMP, while also partnering with the Bank of Montreal.

"I want people to feel what I'm feeling right now. I'm so proud," said Breaker who hopes to move in at the end of December.

The Siksika Nation was hit hard by the 2013 Bow River flood.

Approximately 100 homes were destroyed and more than 1,000 people were forced from their homes.

Some community members are still living in hotels while they wait for additional provincial government flood recovery money.



Flooding on the Siksika Nation in 2013.

There are currently 500 people on the housing wait list in Siksika, and in total three community members have been approved for mortgages through the FNHMP.

Chief Yellow Old Woman sees the FNHMP as an opportunity to help community members get back on their feet.

“We are looking to the FNHMP as a long-term partner and we are grateful for the opportunity to create a variety of housing options for our citizens. The Siksika Nation sees the home as a sacred space, a place for families to gather and celebrate who we are as Peoples!” concluded Chief Yellow Old Woman.

“Your leadership is looking after your people, to build houses all over this beautiful country you have here,” said FNHMP chair of the trustees John Beaucage.

“Siksika has worked hard for this. I’d like to come out for the 100th or maybe even the 500th home built.”

Direct Link: <http://aptn.ca/news/2015/10/24/siksika-nation-becomes-first-reserve-in-alberta-to-endorse-home-ownership/>

Valley Metis woman honoured



IMMORTALIZED — Roxane McGilveray, who grew up in the valley, is depicted in a mural in Vermilion, AB, honouring her as a female Metis RCMP Sergeant.

*By Breanne Massey
Pioneer Staff*

After 24 years of serving the Royal Canadian Mounted Police (RCMP), Roxane Baalim's dedication to keeping citizens safe has been rewarded.

Ms. Baalim, who grew up in the Columbia Valley as Roxane McGilveray, has recently been immortalized in a mural that honours firefighters, veterans and RCMP staff by artist Barry Overn. She joined the RCMP in 1989 and retired in the fall of 2013.

The mural has been painted on the side of McMinis & Company near Highway 41 in Vermilion, AB.

“It was an honour, but it was also a bit surprising,” replied Ms. Baalim when asked about her reaction to being the only one in the mural depicting three people to be painted as a portrait, as opposed to the generic representations of a firefighter and veteran standing on her left and right in the image. “I didn’t have in my mind that it would be such a large mural, but it was very nice.”

The sister of Allied Arts director Keri Pullyblank had worked with Ms. Baalim for a few years, while serving in Lac La Biche and Athabasca. Ms. Pullyblank, who was organizing the mural project, felt it was important to show diversity in the three figures painted on the mural and believed Ms. Baalim could be the perfect addition to the project as a woman with Metis heritage who later rose to Sergeant in Pincher Creek, AB.

“I think that certainly as a female (RCMP) member, and then you add another component of being Metis, adds another dimension to the job,” explained Ms. Baalim. “I always enjoyed working with all of the First Nation communities. I did a lot of work in First Nation communities and I really enjoyed it.”

Ms. Baalim agreed to provide some reference pictures for Mr. Overn to use as a starting point for the mural.

“I got a message from a fellow co-worker and friend (who) was driving through Vermilion,” explained Ms. Baalim, noting the project was completed. “She took a picture and sent it to me, saying, ‘Hey, I just saw you on this wall’.”

Ms. Baalim was surprised to receive the message, as she had not yet received word from Allied Arts to indicate its completion.

“I served up in that area up in Lac La Biche and Athabasca, but not actually right in Vermilion,” she added with a chuckle. “So I don’t have any connection to Vermilion itself.”

But now Ms. Baalim plans to take a trip to Vermilion to see the mural with her sister, Debra Fisher, and their mother, Ev McGilvery, both of whom still reside in the Columbia Valley.

“We’re planning to do a little bit of a family trip to have a look at it,” said Ms. Baalim. “We were hoping to do it this fall, but fall is quickly getting away on us, so it will depend on everybody’s schedule. It might be next spring.”

Direct Link: <http://www.columbiavalleypioneer.com/?p=16426>

Bad water: Innovative solution for remote northern Ontario First Nations

'We can make a huge difference' if we invest in training people, says Safe Water Project's Barry Strachan

By Tiar Wilson, [CBC News](#) Posted: Oct 26, 2015 5:00 AM ET Last Updated: Oct 26, 2015 6:27 PM ET



The Safe Water project provides the technology and support to respond to drinking water issues immediately. Photo: Barry Strachan (third from left), Johnny Miles, Dennis Big George, and Eric Morris inside water plant in Fort Severn. (Keewaytinook Okimakanak)

Three northern Ontario First Nations have managed to stop boil water advisories in their communities since May because of access to a new real-time water quality monitoring system.

Deer Lake, Fort Severn, and Poplar Hill First Nations have all spent close to 1,000 days on a boil water advisory in the past decade.

"Historically, what's happened, is there's a time delay. When you take a [water] sample, analyse it and get the results to those that can do things about it, it can often mean people are at high risks for a [longer] period of time," said Barry Strachan, the lead on the Safe Water Project.

Strachan says that outdated process often lead to boil water advisories and do not consume orders. The Safe Water project provides the technology and support to respond immediately to potential problems.

"We get alerts of adverse water quality events immediately as they happen and it allows us to [advise] or actually attend the situation and fix it in short order," said Strachan.

The Safe Water Project, located in Dryden, Ontario, is a initiative of Keewaytinook Okimakanak: Northern Chiefs Council (K.O.) and Dryden Centre of Excellence.

The pilot started six months ago, with a promise of one year of funding.

New concept for First Nations

The real-time monitoring system is one of three components of the project. It also provides qualified staff, who are always accessible to trainees, even when they are back in their home communities.

Strachan says communities have 24/7 access to two technicians in Dryden. If an operator sends an alert, the details of the problem are automatically sent via cellphone.

The key to the program is the certification operators get through the province of Ontario, which allows them to work anywhere in Canada (aside from Quebec because it has different standards).

He says for far too long, operators just haven't had the "academic background."

"If we invest in the people who are running the plants, we can make a huge difference," said Strachan.

A recent [CBC News investigation revealed 20 reserves across the country have had a drinking water advisory \(DWA\) longer than 10 years.](#)

Two K.O. communities have gone more than 13 years with bad water. North Spirit Lake ranks ninth in the country with a total of 4,900 days under a boil water advisory. Deer Lake finishes tenth with 4,808 days.

There are a variety of reasons that First Nations have drinking water advisories. In some instances the infrastructure is in place, but there isn't someone on site with the proper training to respond

So far this year, 14 operators from the K.O. region have traveled down to Dryden to take the training.

New-found pride

Trainee Nico Suggashie spends his days looking for contaminants in the Poplar Hill First Nation water supply.

"I take samples at the plant and at typical destinations like the band office, clinic or the school," he said.

That's how he helped his community avoid a boil water advisory recently.

Suggashie was 19 when he graduated high school. For nearly four years, he struggled to find a job.

"I used to just stay home all the time ... there are not many jobs here," Suggashie said, admitting he became withdrawn and depressed.



Nico Suggashie is training to become a certified drinking water technician in his home community of Poplar Hill. (Nico Suggashie)

That changed for him late last year when he started filling in at the water plant in his community. Now it's lead the 23-year-old to a career he enjoys.

Once the questions about the water system begin Suggashie's confidence quickly builds.

"We have two Zenon water membrane tanks," he said about the equipment he works with in Poplar Hill.

"There have been some issues with the plant itself, the processes, but they get fixed rather quickly because they [technicians in Dryden] help us ... to respond when the water is contaminated. We [also] call the medical officer of health and Spilled Action Centre."

Through the pilot project, Suggashie completed the components for drinking water operator class one. On Oct. 30, he writes his final exam.

He's confident he will do well though because, when he's not at work, he spends his free time studying at home. When he passes, Suggashie will be certified by the province of Ontario.

"Pride" and "value".are feelings Suggashie admits to feeling for the first time in his life.

Now, he's focused on getting his class two certification with the centre.

14 communities interested

Strachan admits the project will not solve all water problems for First Nations.

"I wouldn't say [the problem] will fully go away but we can have an impact. There are some situations where it is necessary for boil water advisories to remain because the equipment is outdated and quality of water is not safe," Strachan said.

Although AANDC hasn't committed any additional funding, Strachan remains hopeful.

"I have requests from three tribal councils to join our program. So I am hoping to use that as leverage to convince them that they just can't abandon this."

That could mean additional operators becoming certified in another 14 First Nations. But that's only if Strachan can secure funding beyond March 31, 2016.

Aboriginal Affairs has not yet committed to another year of funding. In an email statement, a spokesperson said the government agency will review the program closer to the completion date and decide where to go from there.

Direct Link: <http://www.cbc.ca/news/aboriginal/bad-water-innovative-solution-ontario-first-nations-1.3278480>

Concerns about Canada's northern security patrollers

By [Marc Montgomery](mailto:Marc.Montgomery@rcinet.ca) | english@rcinet.ca

Tuesday 27 October, 2015

Some alarm bells are sounding over the health of Canada's northern patrollers.

Canada's Arctic is a vast and very scarcely populated land. To provide sovereignty patrols, security from potential foreign threats or to detect and react to emergency situations, a group called the Canadian Rangers was established in 1947. Comprised mostly of Inuit and northern Cree, they have some basic military training but while they work in conjunction with the Canadian military, they are not part of the regular Canadian Forces. While for administrative purposes they are listed as part of the Canadian Armed Forces Reserve, they are also not reservists but rather part-time volunteers who provide eyes and ears for the military in areas around where they live.



Canadian Ranger Moses Kigusutnak of Arviat, Nunavut, looks out at a bay near Resolute, Nunavut. The Canadian Forces ombudsman is launching a full review of the Canadian Ranger program. The Rangers are often referred to as Canada's "eyes and ears" in the North. Jamie Robertson, spokesman for the ombudsman's © Sean Kilpatrick/Canadian Press)

In a report last year, and obtained by the CBC through an Access to Information request, the military chaplain for "Joint Task Force- North" (JTF-N) expresses concern over what is listed as a "significant number" of deaths of Rangers and Junior Rangers in the past four years..

[Canadian Rangers-anniversary-north Ontario](#)

Some 49 Rangers have died in that brief period, although most were due to health issues, and only one was directly related to service activity. The Department of Defence says most involved deaths due to accidents like drowning and to health-related causes like heart disease and diabetes."



Canadian Rangers shield

The Chaplain's report also mentioned that about half the instructors were unable to go on patrol, apparently due to stress-related issues.

This week the military ombudsman has said a full review of the Rangers situation will be conducted including health care, fitness, and injury reporting, and will be launched in the next 90 days once the scope of the investigation is established. A review is expected to last six to nine months to complete.



Members of the Canadian Rangers from Fort Resolution, N.W.T., fire their Lee-Enfield No.4 MkI rifles. The Second World War era rifle is being replaced with a newer rifle being made by Colt Canada. Although old, the WWII rifles have lasted due to their reliability in extreme cold weather. © Combat Camera/Department of Defence)

There are about 5,000 Rangers who serve in more than 200 communities across the Canadian north and northern Hudson Bay.. The largest unit is the 1st Canadian Ranger Patrol Group, with 3,400 members. It covers Nunavut, Yukon, Northwest Territories and the community of Atlin, B.C., which make up about 40 per cent of Canada's land mass.

Direct Link: <http://www.rcinet.ca/en/2015/10/27/concerns-about-canadas-northern-security-patrollers/>

Onion Lake Cree Nation chief charged with assault

By [David Giles](#) Senior Web Producer Global News, October 27, 2015 12:57 pm



Wallace Fox, chief of the Onion Lake Cree Nation, has been charged with assault.

A Saskatchewan First Nations leader who has garnered a lot of attention after a victory in federal court will be heading back to court on a completely different matter. Chief Wallace Fox of the Onion Lake Cree Nation has been charged with a number of offences, including two counts of assault.

Mounties say the charges stem from a complaint made on May 18. The alleged incident took place at a home on Onion Lake.

He is also facing charges of possession of a weapon for a dangerous purpose and uttering threats to damage property.

Police say Fox was arrested Monday without incident and will be in Onion Lake provincial court on Dec. 16.

Last Friday, a federal court judge ruled that the Onion Lake Cree Nation, along with four other First Nations, doesn't have to open its books to the public pending a challenge to the *First Nations Financial Transparency Act*.

Meaghan Craig contributed to this story.

Direct Link: <http://globalnews.ca/news/2301910/onion-lake-cree-nation-chief-charged-with-assault/>

Cree Nation cancels events in Val-d'Or, Que.

Boycott will continue until the 'mayor can assure us that our people ... are safe here,' says Grand Chief

By Christopher Herodier, Susan Bell, [CBC News](#) Posted: Oct 27, 2015 6:37 PM CT Last Updated: Oct 27, 2015 6:37 PM CT

The Cree Nation won't be holding any meetings or events in Val-d'Or, Que., until further notice to stand in solidarity with aboriginal women who have come forward with allegations of sexual assault against police officers in the city, says the head of the Cree Nation Government.

[Eight Quebec provincial police officers are under investigation](#) for sex abuse against aboriginal women in the community of Val-d'Or.



Matthew Coon Come, Grand Chief of the Cree Nation in Quebec, said they are taking the action 'to show the non-native population of Val-d'Or that we are standing with the native women until the mayor can assure us that our people and our women are safe here, as our women are the ones who shop here.' (Jay Turnbull/CBC)

Grand Chief Matthew Coon Come said they are taking the action "to show the non-native population of Val-d'Or that we are standing with the native women until the mayor can assure us that our people and our women are safe here, as our women are the ones who shop here."

Coon Come made the announcement as he came out of an emergency meeting called by the Assembly of First Nations Quebec and Labrador in Val-d'Or on Tuesday.

Representatives from the Cree School Board, Cree Board of Health and Social Services and the Cree Women of Eeyou Istchee Association held a conference call with Cree Nation Government leaders and community chiefs to discuss what they would do in the wake of allegations made to the Radio Canada program *Enquête*.

Coon Come says he was angered by the reaction of the mayor of Val-d'Or to the crisis.

"It sounded like his first concern was about money," said Coon Come.

"There was no mention of standing with our women in what happened, or even to stand with the Eeyou/Eenou, to get to the bottom of what may have happened. The only thing he talked about was the economic impact that the city of Val-d'Or would feel."

For people living in the nearby Cree communities such as Waswanipi, and coastal Cree communities such as Waskaganish, Chisasibi, Wemindji, Nemaska and Eastmain, Val-d'Or is a central and popular stopping place. It's where many people shop for groceries, buy trucks or other large items, fuel up their vehicles, and participate in large gatherings.

Coon Come confirmed that a popular broomball and hockey tournament held every December in Val-d'Or which brings hundreds of players and their families into the city in the weeks leading up to Christmas will be cancelled for this year. They are not trying to relocate the event.

The CNG is also putting up a \$50,000 reward for help with the investigation in the disappearance of Sindy Ruperthouse, which police are now calling a homicide. The 45-year-old First Nations woman went missing from Val-d'Or 17 months ago.

Coon Come met with Ruperthouse's parents Tuesday in Val-d'Or.

"It was sad, and they were crying and knowing, too, that we are standing with them," said Coon Come.

Direct Link: <http://www.cbc.ca/news/canada/north/cree-nation-cancels-events-in-val-d-or-que-1.3291662>

Sacred aboriginal landmark built in Nose Hill Park

By [Mia Sosiak](#) Reporter Global News, October 28, 2015 7:58 pm



Aboriginal elders have built a new landmark in Nose Hill Park, and hope to share the important cultural site with Calgarians.

The elaborate circle of stones sits on top of the hill, in the southeast corner of the park, several metres across and impressive to see.

It was built as part of a conference of the Blackfoot Confederacy in late September, and recognizes the area as traditional Blackfoot territory.

But it's also a gift to Calgarians said Andy Black Water, a ceremonial elder from the Blood Tribe who helped create the landmark.

"It's to offer part of our ways to the city and the people in the city, or people that come to visit here," said Black Water.

"They know that somebody from the other side is looking out for them."

The new circle was arranged next to a half-buried circle of stones that was left behind hundreds or thousands of years ago. Black Water said that original circle is evidence that aboriginal scouts used the spot to search for new campsites, over thousands of years.

The new landmark is also meant as an offering to their spirits.

The four quarters in the new circle of stones represent the political units within the Blackfoot Confederacy.

Park users are asked not to disturb the stones, but the circle is open to everyone. You can make an offering of fruit or tobacco at the centre, and take a moment to meditate, pray or reflect.

Black Water says you should always enter from the opening on the east side, and leave to the west.

The City of Calgary parks department is working on an interpretive sign to teach visitors about the cultural and historical significance of the landmark. The closest park entrance to the site is off 14th Street NW, nearest to downtown.

Direct Link: <http://globalnews.ca/news/2305578/sacred-aboriginal-landmark-built-in-nose-hill-park/>

First Nations demand more search and rescue support

First Nations members were first on the scene to rescue the 21 survivors

By Mike Laanelia, [CBC News](#) Posted: Oct 29, 2015 9:36 AM PT Last Updated: Oct 29, 2015 11:22 AM PT



The operators of an Ahousaht water taxi that delivered eight survivors to shore heads back out to assist the recovery effort on Tuesday. (CBC News/Glen Kugelstadt)

First Nations on the west coast of Vancouver Island are calling for more search and rescue training for their communities following Sunday's whale-watching tragedy that claimed the lives of at least five people.

[One person is still missing](#) after the [MV Leviathan II capsized](#) near Tofino, tossing 27 passengers and crew into the water.

First Nations members from two local communities were [first on the scene](#) and pulled most of the survivors and victims from the water and transported them to Tofino for emergency care.



Clarence Smith was first on the scene with his small fishing boat after he saw the flare. He said some of those rescued were wearing life jackets, like the one he is holding, but some were not. (Glen Kugelstadt/CBC)

Debra Foxcroft, the president of the Nuu-chah-nulth Tribal Council, says their quick response was critical in saving many lives.

"Coast guard weren't on the scene for at least 45 minutes, and by that time everybody that was involved was rescued or they were already on their way to the hospital," said Foxcroft.

Timeline disputed

The Canadian Coast Guard disputes that claim, saying its first Zodiac was dispatched less than four minutes after the first radio call was picked up by the Tofino Station, and arrived at the scene 15 minutes later.

Nevertheless Foxcroft says other First Nations communities need help setting up similar programs in other parts of the coast.

"We are fortunate that the Ahousaht First Nation already had a coordinated communication approach for their community."

"Luckily there has been significant training in that community, but in other communities there is a need for training, support, supplies and equipment.

"Our coastal people need to be recognized as first responders, because they are on the water. They have been trained. They have grown up on the water. They know those areas."

When the BC Ferries vessel Queen of the North ran aground and sank in 2006, with the loss of two lives, it was also first [First Nations members of the nearby community of Hartley Bay](#) that were first on the scene to rescue the 99 survivors.

Promises lack details

On Tuesday [Premier Christy Clark promised](#) Minister of State for Emergency Response Naomi Yamamoto would be offering more support for search and rescue teams in Coastal First Nations, but did not release any specific details.



B.C. Premier Christy Clark arrives in Tofino on Tuesday to speak to the community about the whale-watching tragedy. (Belle Puri/CBC)

Clark repeated the promise on Wednesday in the Legislature in Victoria, adding only that she was asking the federal government, which is responsible for the coast guard, to also get involved.

"Today I'm calling on the federal government to ensure that First Nations are more formally integrated into coast guard response for sea rescue and other kinds of immediate responses required all up and down our coast. They know it better than anybody else, and they should be part of that response."

Clark also highlighted the need to improve cell service in the region on Wednesday.

More training and equipment needed

Foxcroft also raised [concerns about the radio communication](#) between the First Nations rescuers and the coast guard and called for a coordinated effort to increase the number of SAR-trained boaters and shore-based VHF radio operators.

"There needs to be a coordinated approach and communication is critical."

Foxcroft said ideally, each community would have the appropriate rescue and first aid equipment ready for immediate deployment, including emergency warming blankets, night-vision goggles and defibrillators, she said. Larger vessels could be equipped with forward-looking infrared (FLIR) devices that allow searchers to locate survivors even in extreme conditions.

She would also like to see a more coordinated approach to trauma counselling for rescuers.



Francis Campbell was driving a water taxi with his wife and two passengers and was second to arrive on the scene. The four of them pulled eight survivors onto the 25-foot water taxi before taking them into Tofino. (Glen Kugelstadt/CBC)

"There also needs to be some support for the aftermath. The people that were rescuing — they have had trauma and we need to recognize that."

She also called on prime minister-designate Justin Trudeau to "reverse a decade of decline in marine search and rescue ... and invest in life-saving equipment for First Nations communities."

In the meantime, she said the communities will continue to respond when there is an emergency on the water.

"They are volunteers and they do it because they care about people and not just our own communities. Everybody's life is important and significant and our people will always go out and help in any situation."

Direct Link: <http://www.cbc.ca/news/canada/british-columbia/tofino-search-rescue-first-nations-1.3294116>

Allegations police abused First Nations women in Val d'Or part of a national problem, observers say

By [Andrew Russell](#) National Online Reporter Global News, October 28, 2015 5:04 pm



It's not just Val-d'Or.

Allegations Quebec police attacked and sexually assaulted First Nations women for years are part of a national problem, says a researcher with Human Rights Watch.

First Nations women from Val-d'Or, about 525 kilometres northwest of Montreal, claimed in a report by [Radio Canada](#) that Sûreté du Québec (SQ) officers forced them to commit sex acts, assaulted them and dropped them off outside of town, forcing them to walk back alone in a litany of alleged incidents stretching from 2001 to 2015.

Quebec Premier Philippe Couillard announced Tuesday the province will name an independent observer to oversee the investigation by Montreal police into the accusations.

None of the allegations have been proven. Eight SQ officers are on leave; a ninth accused officer has died since the alleged incident occurred.

But to Meghan Rhoad the allegations are nauseatingly familiar.

Rhoad, a researcher with Human Rights Watch, has documented allegations of excessive force and sexual assault by police in northern British Columbia. She says the situation in Val-d'Or is similar.

“There needs to be a real examination at the national level of the relationship between police forces and indigenous women and girls,” Rhoad told Global News Wednesday. “That examination would be a logical part of a national inquiry into missing and murdered indigenous girls.”

In 2013, Rhoad’s report [Those Who Take Us Away](#) detailed police failures to protect indigenous women from violence in northern B.C. as well as abuse by police officers themselves.

An RCMP watchdog is investigating the report.

Human Rights Watch was surprised to get the call in 2012 from a Vancouver organization Justice For Girls, Rhoad said. Canada had a strong human rights record – why would an investigation be necessary?

She realized that assumption was naive.

Human Rights Watch interviewed 50 indigenous women and girls ranging in age from 15 to late 60s across 10 communities that included Prince George, Prince Rupert and Williams Lake.

The result was scathing: Allegations included a police dog’s unprovoked attack on a young girl; unwarranted strip-searches of women by male officers; and allegations of sexual assault in five of the communities the report’s authors visited.

In the early 2000s, the [Saskatoon Police Service](#) became infamous for its so-called “starlight tours” – the practice of arresting First Nations men and driving them out of the city in the dead of winter before abandoning them.

The story of Darrel Night, who survived one of the incidents, was widely [reported in the media](#). Two officers involved were convicted of unlawful confinement in September 2001 and sentenced to eight months in jail.

Rhoad said she remains positive there will be systemic change in Canada.

“There are problems in every country. What matters is the government takes meaningful steps to address them.”

On Tuesday, Ghislain Picard, chief of the Assembly of the First Nations of Quebec and Labrador, demanded a meeting with Couillard to discuss abuse against Native women.

Picard called on prime minister-designate Justin Trudeau to open a national inquiry into missing and murdered aboriginal woman within 30 days of being sworn into office. Trudeau had previously said he'd do it within 100 days.

**Editor's Note: An earlier version stated that Human Rights Watch was asked to investigate police in northern B.C. by the Carrier Sekani Tribal Council. They were first asked to investigate by a Vancouver organization Justice For Girls.*

Direct Link: <http://globalnews.ca/news/2304898/allegations-police-abused-first-nations-women-in-val-dor-part-of-a-national-problem-observers-say/>

Premier calls on Ottawa: Train First Nations for sea rescues

[Cindy E. Harnett](#) / Times Colonist
October 29, 2015 06:00 AM



B.C. Premier Christy Clark thanks members of the Ahousaht First Nation and other first responders involved in the rescue of passengers and crew of the Leviathan II, during a press conference in Tofino, B.C., Tuesday, October 27, 2015. Photograph By CHAD HIPOLITO, The Canadian Press

Premier Christy Clark is calling on the federal government to formally integrate First Nations in coastal communities into the coast guard response for sea rescue after the capsizing of a whale-watching boat near Tofino on Sunday.

“They know [the coast] better than anybody else, and they should be part of that response,” Clark said.

The premier's remarks in the legislature Wednesday follow her visit to Tofino where she talked to first responders in the sinking of the whale-watching boat Leviathan II.

Members of the Ahousaht First Nation were first to the scene in their own boats. Twenty-one people were rescued, five died and one remains missing.

Clark, whose father, grandfather and great-grandfather were all fishermen, said cellphone service also needs to be improved in the region.

She pledged that the province will ensure "the Ahousaht and other First Nations who have lived on that coast and have fished that region for millennia, who know it better than anyone else, are as prepared as they can possibly be for events like this."

Clark's address comes in the wake of criticism from aboriginals that they are often the first responders to marine disasters and yet head out to help with only the clothes on their back, with no official equipment or training.

Ahousaht Chief Coun. Greg Louie said "our guys go out in T-shirts and sweaters" in their own power boats.

"What if one of our guys accidentally falls over or is swept up by a wave and doesn't have a survival suit?" he said.

Louie said he is not moved by words and promises by politicians and only wants to see action from the provincial and federal governments. "The Ahousaht is hoping they follow through."

Tourists from around the globe will increasingly come to Tofino and First Nations territories, he said.

"We are always going to be there. We are not going anywhere. We will always respond no matter what kind of weather. We will always do our best, so train us," Louie said. "And give us the resources and designate Ahousaht as possibly an auxiliary or substation to the coast guard."

The Nuu-chah-nulth Tribal Council has also called for the provincial and federal governments to supply training and equipment to improve the search-and-rescue capacity of coastal First Nations.

The Ha-Shilth-Sa First Nation newspaper reported Tuesday that fishermen listening to the distress call to the coast guard Sunday became frustrated as Ahousaht rescuer Clarence Smith tried in vain to explain the magnitude and urgency of the emergency.

Smith responded to a flare and arrived on the scene to find Leviathan II capsized and a lifeboat in the water. He and other fishermen finally switched to a radio frequency used by the Ahousaht, knowing they would respond immediately, the newspaper said.

Louie said many communications problems exist — including that First Nations in the area sometimes use different names for landmarks or islands than are used by the coast guard.

Courtenay-Alberni NDP MP-elect Gord Johns said when he is sworn in next week he will honour his party's pledge to demand a reversal of the Harper-government's years of cuts to the coast guard and planned closing of the Comox marine communications and traffic services stations.

He will also call for re-establishment of the Ucluelet marine station.

"My colleagues up and down Vancouver Island and on the coast of B.C. are supporting us going to Ottawa and calling on the government to better support the protection of coastal mariners," Johns said.

The coast guard said the Tofino area is covered by Prince Rupert communication station. All calls directed to Tofino coast guard radio are answered by Prince Rupert.

The coast guard station in Tofino has a lifeboat and fast response craft. A search-and-rescue squad operates a boat from nearby Ucluelet.

Johns said the aboriginal people of remote B.C. coastal areas need more support and resources for the emergency response work they do.

He said while in Tofino Monday he heard of aborigines from communities with 70 per cent unemployment raising funds for fuel for their boats so they can keep searching for the missing passenger.

- See more at: <http://www.timescolonist.com/news/local/premier-calls-on-ottawa-train-first-nations-for-sea-rescues-1.2098698#sthash.l7a1c3jR.dpuf>

Aboriginal Crime, Justice & Law Enforcement

Defrocked Arctic priest convicted of sex offences against children to appeal

By Staff The Canadian Press, October 22, 2015 6:41 pm



Eric Dejaeger leaves an Iqaluit, Nunavut courtroom Jan. 20, 2011 after his first appearance for six child sexual abuse charges in Igloolik dating back to the 1970s. Dejaeger, the defrocked Arctic priest in prison for dozens of sex offences against Inuit children, is appealing.

IQALUIT, Nunavut – A defrocked Arctic priest in prison for dozens of sex offences against Inuit children is appealing.

The news came out in a Nunavut court in Iqaluit on Thursday as Eric Dejaeger was sentenced for more child sex assaults in Alberta.

The former Oblate was given five-year sentences for acts committed against three children between the ages of six and nine in Edmonton and Grande Cache in the 1970s.

One of the victims, then a nine-year-old altar boy, was assaulted over four years. The other two were a brother and sister, eight and six, who were assaulted over a three-year period.

It wasn't immediately clear whether Dejaeger intends to seek a review of the verdicts or challenge the sentence for the 32 previous convictions involving northern children.

The victims in those cases included 12 boys, 10 girls and one dog.

Dejaeger, 69, is representing himself and is next to appear in court Nov. 10. That hearing has been scheduled to determine if Dejaeger has found a lawyer.

He was already serving 19 years in Nunavut's Baffin Correctional Centre before Thursday's sentencing.

****Note to Readers: This a revised story. The Canadian Press has been told some information about victim impact statements in a previous version was incorrect.***

With files from APTN.

Direct Link: <http://globalnews.ca/news/2293502/former-arctic-priest-eric-dejaeger-to-appeal-in-child-sex-case/>

First Nations among rescuers credited with saving lives after boat sinks off B.C. coast

By [Andrew Russell](#) National Online Reporter Global News, October 26, 2015 9:56 am



Members of a First Nations community are being credited with helping save the lives of several sightseers after a whale-watching boat sank [Sunday afternoon near Tofino, B.C.](#)

Boats from the Ahousaht First Nation were among the first on the scene and responded after seeing an emergency flare go up from the sinking boat.

“We had a couple of guys that were out doing a bit of fishing, and these guys saw this flare go up and they immediately responded,” Alec Dick with the Ahousaht First Nation told Global News. “They came across some people in the water.

“There was this boat with the nose, the bow, sticking out of the water. Some people on that boat made it into the life raft and the others were thrown into the water.”

By Monday morning, five people were confirmed dead with one person still missing. The fast rescue effort is being credited with saving the other 21 people who were on board.

“They were calling for help and needed more assistance with boats so our local boys went out,” said Dick. “They got swamped by a huge wave. It just flipped their boat completely. I’ve never seen, in my involvement with search and rescue, heard this happen before.”

Aboriginal councillor Tom Campbell was on the Tofino waterfront and saw as rescuers brought people ashore.

“Their looks tell the whole story,” he told the Canadian Press. “You can’t describe looks on people that are lost. They look totally lost – shocked and lost.”

British Foreign Secretary Philip Hammond confirmed Monday five British nationals died when the whale watching boat sunk.



The Transportation Safety Board identified the boat as the Leviathan II, a 20-metre vessel with the whale watching company Jamie's Whaling Station.

Prime Minister-designate Justin Trudeau issued a statement Monday saying he was “shocked and saddened” by the marine accident but thanked those who helped in the rescue.

“I was shocked and saddened to hear of the sinking of a whale watching boat near the B.C. coast and the passengers aboard who have lost their lives in the incident. We thank all those, including our search and rescue officials, who responded swiftly with courage and professionalism.

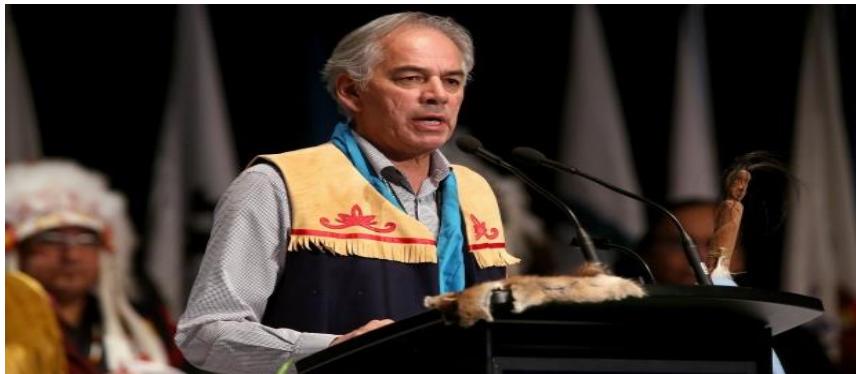
**With files from The Canadian Press*

Direct Link: <http://globalnews.ca/news/2299083/first-nations-among-rescuers-credited-with-saving-lives-after-boat-sinks-off-b-c-coast/>

Quebec First Nations chief calls for independent inquiry into Val-d'Or allegations

Allegations raise questions about relationship between police and aboriginal people, Ghislain Picard says

[CBC News](#) Posted: Oct 26, 2015 11:10 AM ET Last Updated: Oct 26, 2015 12:40 PM ET



Ghislain Picard says the allegations against provincial police officers working in Val-d'Or raise questions about the relationship between police and aboriginal people across Quebec. (Trevor Hagan/Canadian Press)

The chief of the assembly of First Nations of Quebec and Labrador is calling for an independent inquiry into the actions of provincial police officers working in Val-d'Or.

Ghislain Picard says an investigation into the allegations, including those detailed last week on Radio-Canada's investigative program *Enquête*, should not be led by another police force.

"If there are other cases of abuse by the force, the fear is that the victims aren't going to come out and make a complaint," Picard told CBC Montreal's *Daybreak* on Monday.

Picard also said the allegations raise questions about the relationship between police and aboriginal people across the province.

Several women have accused Quebec provincial police officers of sexual assault and abuse of power.

According to the women, police officers routinely picked up those who appeared to be intoxicated, drove them out of town and left them to walk home in the cold.

Since *Enquête* aired last Thursday, the eight officers alleged of wrongdoing have either been put on leave or transferred to administrative duty.

An investigation into the matter, originally launched last May, was transferred last week from the Sûreté du Québec to Montreal police after more serious allegations were levelled on *Enquête*.

Waiting on Ottawa?

The opposition Parti Québécois has also called for an independent inquiry.



Quebec Native Affairs Minister Geoffrey Kelley says confidence needs to be restored in police following the allegations. (Jacques Boissinot/Canadian Press)

But the Quebec government says any examination should be done as part of a countrywide inquiry into missing and murdered aboriginal women, which was promised by prime minister-designate Justin Trudeau.

"Anything we do in Quebec has to be complimentary to what the federal government is going to do," Quebec Aboriginal Affairs Minister Geoffrey Kelley told *Daybreak*.

Kelley said the Montreal police force was brought in to provide "reassurance" to the population the investigation would be conducted fairly, adding that First Nations and police have historically not had "an easy relationship."

"We have to sit down and restore confidence in our police forces, because that's what we need in our society," he said.

He added that the Quebec government plans to set up an independent body by early next year that will be able to investigate allegations against police.

After meeting with local leaders and residents on the weekend, Kelley said the province needs to find ways to improve the situation there quickly.

The chiefs of Quebec's First Nations will meet in Val-d'Or, a community of some 31,000 people located about 433 kilometres northwest of Montreal, tomorrow.

Direct Link: <http://www.cbc.ca/news/canada/montreal/ghislain-picard-inquiry-val-dor-1.3288559>

Indigenous leaders demand sit-down with Couillard over Val-d'Or crisis

[Christopher Curtis, Montreal Gazette](#)

Published on: October 28, 2015 | Last Updated: October 28, 2015 8:10 AM EDT

VAL-D'OR — An investigation into claims that police in a remote mining town sexually abused indigenous women has triggered a standoff between the province's aboriginal chiefs and its government.

Quebec's indigenous leaders emerged from an all-day meeting Tuesday, laying out a list of demands that need to be met to avoid a conflict. The most pressing call is for an immediate sit-down with Premier Phillippe Couillard and the chiefs.

“We're giving (Couillard) 24 hours to meet with us and even that is being generous,” said Ghislain Picard, the Quebec regional chief for the Assembly of First Nations. “It is a firm limit and when it expires, we will act.”

Quebec's Cree communities have already announced a boycott of businesses in Val-d'Or and say they will no longer hold their annual hockey tournament in the city. The tournament brings Cree families from across the province to Val-d'Or and injects an estimated \$4 million into the local economy.

“The status quo is unacceptable. To take a middle ground on this issue is unacceptable: either you're for us or against us,” said Matthew Coon Come, Grand Chief of the Council of the Crees.

The simmering crisis began last Thursday, when allegations of gross misconduct by Sûreté du Québec officers surfaced on a report by the Radio-Canada program *Enquête*. At least 12 Algonquin women made their complaints public last week, accusing SQ officers of giving them money and cocaine in exchange for sexual favours. Others said the officers physically abused them.

Now more people are coming forward with similar stories. One Algonquin woman told the Montreal Gazette her niece was sexually harassed by a Val-d'Or police officer four years ago. The family filed an official complaint, she said, but nothing came of it.

Picard said that of all the demands that emerged from Tuesday's meetings, the most important is that the women who came forward feel protected and have access to social services to support them through a difficult time. Coon Come says the mechanism that deals with complaints of police abuse needs serious revisions.

Though the SQ was aware of the allegations brought forth by Radio Canada for at least five months, some of the officers in question were only pulled from active duty last week.

Quebec's Public Security minister said last Thursday she was satisfied that the SQ was handling the matter internally. It was only the following day, amid growing public backlash, that Minister Lise Thériault announced eight SQ officers would be placed on administrative leave pending the results of an investigation by the Montreal police.

Now the Quebec government says the investigation will be overseen by a civilian observer to ensure its findings are objective. But these actions did little to quell frustrations among the indigenous people gathered in Val-d'Or.

The chiefs say they want to see aboriginal police officers brought into the investigation — it was among the demands they presented to media in a conference room packed with reporters Tuesday.

“There is no trust between our community and the SQ, it's broken,” said Picard. “Contrary to what many are saying, this is a crisis.”

Picard was responding to a statement by Martin Prud'homme, the director general of the SQ, who claimed Tuesday there is no crisis in Val-d'Or and that none of the suspended officers are being investigated for sexual abuse. The SQ boss also said some of his officers will begin patrolling alongside social workers in the city and conceded that more social services could be used to help aboriginal people in need.

Meanwhile, locals say tensions are brewing between Val-d'Or's sizeable indigenous community and its non-aboriginal residents.

“I went to the grocery store today and I could feel something, a weird energy. It was quiet, people were looking at me differently,” said Cindy Wabononik, an Algonquin who lives in Val-d'Or. “There are great people in this city, I have lots of non-aboriginal friends and we have fun together, we go out together, but there are people who treat me like I'm not human. And you start to believe that about yourself, you become dehumanized. I've been arrested, I've done stupid things but I've been handled harshly and I've seen my brother get treated very badly ... I wasn't surprised by what I saw (on Radio-Canada). Not at all.”

Val-d'Or acts as a sort of crossroads for Quebec's indigenous population. It is the closest urban centre to about a dozen Cree and Algonquin reserves and its airport acts as a gateway for northern, fly-in Inuit communities.

As a result, thousands of indigenous people come to Val d'Or each year to study, work or escape the overcrowding housing conditions that exist in many isolated Quebec First Nations.

“I think people come here to look for something better in their lives,” said Tony Wawatie, the former president of the city's Native Friendship Centre. “They bring something rich to this place and a lot of people here recognize that. But some don't, some won't rent apartments to aboriginal people and they don't try to hide it.”

Actions taken this weekend by the local detachment of SQ officers seems to have only heightened an already tense atmosphere.

In an act of solidarity with the eight suspended officers, a number of local SQ police refused to show up to work this weekend and reinforcements had to be called in from neighbouring Rouyn-Noranda. Some of the officers are also circulating a petition demanding that the Public Security Minister apologize to them for apparently siding with the indigenous women.

People in town have also taken to replacing their Facebook avatar with the number 141 — a reference to station 141, the name of the SQ's Val-d'Or detachment — in a show of support for the police.

“There are two sides to this story,” said one business owner, who made disparaging remarks about indigenous people, stating he believed many to be criminals.

Some spoke to the Montreal Gazette of a skepticism they held toward the 12 women's claims, suggesting they made up the allegations. Still, others say the police need to be held accountable and that Val-d'Or's indigenous populations bring a cultural diversity and dynamism to the city.

SQ director general Martin Prud'Homme offered to meet with Picard Tuesday, but the chief refused. He says the crisis has reached a point where the highest echelons of Quebec's government will have to answer to indigenous leaders.

In other words: it's Couillard or bust.

Direct Link: <http://montrealgazette.com/news/local-news/chiefs-to-ask-for-independent-inquiry-into-val-dor-abuse-allegations-sources>

Native chief invites Quebec premier to discuss abuse claims on Nov. 4 in Montreal

By Staff The Canadian Press, October 28, 2015 6:19 pm



Grand Chief Ghislain Picard of the Assembly of First Nations of Quebec and Labrador says he invited Premier Philippe Couillard to a meeting of native leaders in Montreal on Nov. 4. Wednesday, Oct. 28, 2015.

MONTREAL – The chief of the Assembly of the First Nations of Quebec and Labrador is softening his tone towards the Quebec premier regarding accusations of gross misconduct of provincial police officers towards native women.

Ghislain Picard says he invited Premier Philippe Couillard to a meeting of native leaders in Montreal on Nov. 4.

Couillard says today he hasn't received the invite, but would be open to a meeting eventually.

On Tuesday, Picard demanded Couillard meet with aboriginal leaders within 24 hours to discuss the case, which shocked many in Quebec and created tension between natives and non-natives in the town of Val d'Or, where the alleged abuses occurred.

READ MORE: [Allegations police abused First Nations women in Val-d'Or part of a national problem, observers say](#)

Eight provincial police officers have been suspended following recent news reports of native women accusing officers of physical and sexual abuse in the town located 525 kilometres northwest of Montreal.

The investigation was transferred to the Montreal police and the premier said his government will add an independent observer to oversee the probe.

Direct Link: <http://globalnews.ca/news/2305329/native-chief-invites-quebec-premier-to-discuss-abuse-claims-on-nov-4-in-montreal/>

Aboriginal youth incarcerated at higher rates, study finds

Research shows street-involved aboriginal youth more likely than non-aboriginal youth to face jail time



By [Sruthi Tadepalli](#), [The Ubyssey](#) on October 27, 2015

VANCOUVER – A recent study has found that aboriginal youth are incarcerated at a higher rate than non-aboriginal youth.

Kora DeBeck, assistant professor in the school of public policy at Simon Fraser University and research scientist for the B.C. Centre for Excellence in HIV/AIDS, was one of the authors of the study, titled “Aboriginal street-involved youth experience elevated risk of incarceration.”

DeBeck found that even when taking into account drug use, homelessness and other factors that put youth at an increased risk for imprisonment, street-involved aboriginal youth were still more likely to end up incarcerated than street-involved non-aboriginal youth.

The study sheds light on potential explanations for the difference in youth incarceration between aboriginal and non-aboriginal groups. Due to general limitations, it cannot, however, highlight specific causes.

“Oftentimes we’ve seen that when there’s these kinds of discrepancies, some people instantly look and say aboriginal youth are just committing more crimes,” DeBeck said.

“But I think what this study shows is that there may be something else happening as well and that there could be different policing practices or just different risks for aboriginal youth.”

The study used data collected through the At-Risk Youth Study (ARYS) between September 2005 and May 2013, which analyzed youth between the ages of 14 and 26. Participants in the study completed a questionnaire administered by an interviewer once when they became involved with the study and twice a year from then onward.

In total, 1,050 street-involved youth were interviewed during the study period, including 718 men and 248 aboriginal participants. Over the study period, 378 or 36 per cent of participants reported being incarcerated at least once.

After adjusting for drug use, homelessness, and other factors, the study found that street-involved aboriginal youth were 1.4 times more likely to face jail-time than their non-aboriginal counterparts.

This may help explain why aboriginal people comprise approximately four per cent of the Canadian population but make up 23 to 27 per cent of inmates in provincial and federal prisons.

The primary outcome of interest for the study authors was recent incarceration – which is defined as spending a night in detention, prison, or jail in the last six months – compared to youth who had not been incarcerated in the previous six months.

The pattern of aboriginal youth being incarcerated at a higher rate was even addressed at an election event in the Vancouver Quadra riding earlier this month.

According to Joyce Murray, who was recently re-elected as the Member of Parliament for the riding, the Liberals plan to spend \$2.6 billion on “bridging the gap” to help aboriginal youth complete their high school education.

“In B.C., there are more aboriginal people that go to jail than graduate high school on reserves,” said Murray.

“It is a tragedy of lost opportunity and lost fairness.”

Despite limitations in their ability to explain the disproportionate incarceration rates for aboriginal youth, DeBeck said these studies are important in order to look at this issue more closely and begin untangling why the discrepancies exist in the first place and then have policy interventions to reduce them.

When DeBeck was asked what she hoped people would take away from the study, she said she would like it to change the context in which people look at the health outcomes of others.

“What I hope that it does is bring attention to how lots of the health impacts we are seeing in the real world are often influenced by larger social and structural pressures and factors,” she said.

DeBeck also noted that she would encourage people “to not look at [...] certain differences in health outcomes as just a result of people’s individual behaviour, but seeing that that behaviour is shaped by the environment and the laws.”

Direct Link: <http://www.themanitoban.com/2015/10/aboriginal-youth-incarcerated-at-higher-rates-study-funds/25337/>

Philippe Couillard to meet with First Nations on Val-d'Or abuse allegations

'He has to take on this responsibility and meet with aboriginal leaders,' Ghislain Picard says of premier

[CBC News](#) Posted: Oct 28, 2015 1:39 PM ET Last Updated: Oct 28, 2015 5:15 PM ET



Quebec Premier Philippe Couillard says he's "always met, with pleasure, the First Nations chiefs." (CBC)

Quebec Premier Philippe Couillard says he will meet with aboriginal leaders on Nov. 4 to discuss the police abuse allegations in Val-d'Or.

"I've always met, with pleasure, the First Nations chiefs," Couillard told reporters in Quebec City.

"I'm probably the premier the most available for them. I will continue to be."

Quebec's First Nations leaders came out of an all-day meeting Tuesday with a list of demands, including a meeting with the premier, to ease tensions and address the violence that aboriginal women in Val-d'Or allegedly suffered at the hands of provincial police.

Ghislain Picard, the Assembly of First Nations regional chief for Quebec and Labrador, said Couillard needs to be a key player in resolving the conflict.

"We can't go higher than the premier," Picard said.

"He has no choice. He has to take on this responsibility and meet with aboriginal leaders. There is a crisis in Val-d'Or."

Last week, Radio-Canada's investigative program *Enquête* aired a shocking report in which aboriginal women in Val-d'Or alleged they were sexually assaulted by provincial police officers.

Women told *Enquête* that police officers routinely picked up women who appeared to be intoxicated, drove them out of town and left them to walk home in the cold. Some allege they were physically assaulted or made to perform sex acts.

After the report aired, eight officers already under investigation for abuse of power and assault were suspended or put on administrative duties. None of those eight officers are under investigation for sex-related acts.

Police confirmed Tuesday they also investigating two other officers on sex-related allegations. One of those dates back to the 1980s, and the officer has since died, while the officer in the other case has not been identified.

Direct Link: <http://www.cbc.ca/news/canada/montreal/couillard-first-nations-chiefs-val-dor-police-abuse-1.3292553>

Not just aboriginal women should be scared of Quebec's police

Sûreté du Quebec has a long history of being an authority unto itself, which politicians know well

By Neil Macdonald, [CBC News](#) Posted: Oct 28, 2015 5:37 PM ET Last Updated: Oct 29, 2015 9:07 AM ET



A woman holds up a sign in support of aboriginal women at a march on Saturday in Val-d'Or, QC. (Sandra Ataman/Radio-Canada)



Read this week's statement by the president of the Sûreté du Quebec police union if you're a lover of irony.

Pierre Veilleux was commenting on the uproar over allegations made by aboriginal women of police abuse in the northern Quebec city of Val d'Or.

"This crisis," he said, "brings to light a social issue in aboriginal communities living with great difficulties right across the country."

Let's focus, he added, "on finding sustainable solutions for vulnerable people."

Well, while it's certainly true that aboriginal women in Val d'Or qualify as vulnerable — it's actually hard to imagine anyone in Canada who is more vulnerable — let's be clear: the "social issue" under discussion in Val d'Or happens to be the behaviour of SQ officers.

According to several native women there who spoke to Radio-Canada, SQ officers have, for years, been assaulting them, or punishing them for being intoxicated by driving them out of town and stranding them in the cold.

Sometimes, these women say, the officers would throw in a demand for oral sex. Refusing, they said, carried a painful price.

As it turns out, authorities had been aware of such allegations for months.

But, as usual, the provincial police force was being allowed to quietly investigate itself, even though it has a nearly perfect record of declining to lay charges against its own members.

It took the reporting of Radio-Canada's premiere investigative program to pour on some disinfectant, and when that happened, things moved fast.

'No crisis' here, move along

The province's public security minister, actually weeping at a news conference, announced that eight SQ officers were now suspended. Suddenly, Montreal's municipal police force took over the investigation.

At that point, more aboriginal women started coming forward with similar stories.



But the SQ, which came into being in the late 1930s as bullyboys and strikebreaking thugs in the service of then premier Maurice Duplessis, has a reputation for operating by its own rules.

In this case, Val d'Or's detachment decided to punish the town by simply not showing up for work all weekend.

The force's director general, evidently unbothered by that, declared there is "no crisis," ignoring the collective anger of aboriginal leaders.

And an online petition, reportedly begun by an SQ officer, demanded the public security minister apologize for showing "a lack of control in her emotion and her words."

A singular weapon

In English Canada, such overt contempt for civilian authority would be shocking.

Imagine an entire RCMP or Ontario Provincial Police detachment simply refusing to report for duty; or that sort of open sneering at the minister in charge.

But the SQ seems more in sync with New York City's force.

Remember the hundreds of officers who publicly turned their backs on the city's mayor after he sympathized with an unarmed black man who was choked to death by a crew of police after he gave them some lip and refused to quietly kneel?

A 1998 report by the provincially appointed Poitras commission concluded that the SQ simply cannot be trusted to investigate itself, and described a culture of willful blindness to members' misdeeds.

Retired judge Lawrence Poitras concluded that officers accused of abuse often retaliate with criminal charges against the accusers in order to cover their tracks.

What's more, as the force's many critics in Quebec have written, the SQ has a singular weapon against its political masters: it is the only force in Quebec authorized to investigate political corruption.

'Asses kicked'

Back in 1990, I was one of a cadre of reporters who learned what it meant to displease the SQ. That was during the Oka crisis.

The SQ, having triggered the crisis by attacking a group of unarmed Mohawk women who were defending an ancestral burial ground against developers, went wild with anger after the Mohawks fought back. (It was never determined who first used live ammunition, but an SQ corporal died during the assault.)

Officers threatened reporters, and the SQ's press office actually blamed the English language media for fanning the flames of the dispute in retribution for the failure of Brian Mulroney's Meech Lake Accord.



Bianca Moushoun is among the aboriginal women in Val d'Or, Que. who have filed formal complaints against Quebec police officers who she said gave her beer and traded sex acts for money and cocaine. (Radio-Canada)

After the Canadian army stepped in and, to its enormous credit, ended the crisis with no further bloodshed, the SQ began laying charges against dozens of Mohawks.

And it didn't stop there. Freelance photographer Shaney Komulainen, who snapped the defining image of the crisis — the young soldier standing nose to nose with a masked Mohawk Warrior — was recovering in hospital after a traffic accident when SQ officers showed up at her bed to charge her with various weapons offences, and with participating in a riot.

The charges were bogus. I was standing next to Komulainen when she shot the famous picture, and she was no more a rioter than I was.

But she'd been publicly sympathetic to the Mohawks, and that was evidently enough.

I happily testified when subpoenaed by the prosecution. It allowed me to set the record straight about Komulainen, and to describe how I'd been told that day by an SQ patrol to make sure I filmed "savages' asses getting kicked."

During a courtroom break, an SQ plainclothes officer scowled at me that if "I thought this was funny, I'd better be careful."

Then a military photographer, a soldier, told the court he'd followed Komulainen's every move all day, and that she'd done nothing but her job. The judge tossed out the case.

To no one's surprise, the police who laid the charges were not themselves charged with malicious prosecution.

Since those days, I've tried to avoid the SQ. Their reputation is just too scary.

But ask yourself this: If I, a charter member of the privileged white males society, find them frightening, imagine what must go through the head of an intoxicated young aboriginal woman on a cold night, alone in a squad car?

Direct Link: <http://www.cbc.ca/news/canada/quebec-police-surete-neil-macdonald-aboriginal-women-1.3293187>

Aboriginal Education & Youth

Opening party of Nunavut's Representative for Children and Youth office

Event included free hot dogs, t-shirts, information about office's services

By Nick Murray, [CBC News](#) Posted: Oct 24, 2015 1:31 PM CT Last Updated: Oct 24, 2015 3:29 PM CT



Margaret Pellerin was holding a handful on Friday night with her kids, from left: Hunter, Dimitri and Olivia. Pellerin says she's happy to see the Representative for Children and Youth Office open so her kids have a chance to know what their rights are as they grow up. (Nick Murray/CBC)

The opening party of the Office of the Representative for Children and Youth in Nunavut, was, of course, entirely for kids.

The event at Nakasuk school in Iqaluit attracted more than 200 kids and parents with its free hotdogs and t-shirts, music from the Daniel Kolola Band, games of tag and candy toss.

But the evening was not without its messaging about the office's mandate.

"The office is a conduit between children and youth and their families, and government," said Sherry McNeil-Mulak, who is serving as the representative for children and youth in Nunavut.



Judy Qiyutaq, 7, and Peter Kunilusie, 5, check out their new t-shirts from the party (Nick Murray/CBC)

"We raise issues to government's attention that are affecting [kids] both on an individual basis and a systemic basis."

The RYC office will operate arms-length from the government. While it's not mandated to provide programming, it does ensure kids have access to government programming.

On an individual level, McNeil-Mulak's office helps kids understand their rights, and coaches them how to advocate for themselves.

The office works with toddlers up to 25-year-olds, setting it apart from the longstanding National Inuit Youth Council, which works with 15 to 30-year-olds. But NIYC president Maatalii Okalik says despite the different mandates, issues identified by the RYC can be brought to Inuit Organizations through Okalik.

"That's one way we can work together. We both understand the connection between children and youth, and in the interest of raising stronger and healthy families, it starts with the children," Okalik said. "We're finding Inuit youth are interested in strengthening their language and culture, they're keen on doing well in school and they want to be contributing members of society."

Okalik said the apparent recent rise in cases of vandalism involving youth is a cry for help, and the RYC office is now an outlet to turn to.

The office of Nunavut's children and youth representative opened earlier this month.

Direct Link: <http://www.cbc.ca/news/canada/north/nunavut-child-youth-office-opening-celebration-1.3287347>

Liberals get help from Paul Martin on aboriginal education plan

[Christopher Curtis, Montreal Gazette](#)

Published on: October 25, 2015 | Last Updated: October 25, 2015 10:19 PM EDT



Paul Martin on the campaign trail with Justin Trudeau: the former prime minister gave the Liberals advice about their aboriginal education plan. Paul Chiasson / The Canadian Press

Paul Martin may have had a short tenure as Canada's prime minister, but it seems his influence over the incoming Liberal government could be considerable.

Martin said last week he had met frequently with the Liberals throughout the summer election campaign to advise the party on its \$2.6 billion aboriginal education plan. During their first mandate, the Liberals will flesh out their education policy at a summit between the federal government, Canada's provinces and its indigenous leaders — a model they say is based on Martin's 2005 Kelowna Accord.

The Kelowna Accord came after 18 months of negotiating and would have seen more than \$5 billion poured into on-reserve housing, education and other urgently needed services. However, the agreement was turfed by the Conservative government after Stephen Harper defeated Martin's Liberals in the 2006 election.

"What happened with Kelowna is, we did not sit down with the First Nation, the Métis and the Inuit and say, 'This is your problem' and 'This is what the answer is,'" Martin said during a news conference at the Cree School Board symposium in Montreal. "What the government did — the provincial governments and the federal governments at the time — we sat down and we said, 'What are your problems?' and 'Give us your solutions and let's work toward them.'

"That's what we're talking about here. The fact of the matter is the First Nations have immense insight, as do the Métis and the Inuit, into the problems of the education system, into how they want to approach it culturally. And Ottawa has to listen. That's exactly what is going to happen. That's why, during the election campaign, (Prime Minister-designate Justin) Trudeau spoke about nation to nation."

While estimates vary, some studies suggest that, each year, on-reserve students receive as much as \$4,000 less in per capita funding than pupils in provincially run schools. And limited resources are stretched thinner as federally imposed funding caps make it difficult for schools to accommodate a surging indigenous population.

Ironically, those funding caps came into affect under the Liberal government in 1996, when Martin served as finance minister.

Martin was in Montreal to announce a partnership between his charity — the Martin Aboriginal Education Initiative — and the Cree School Board. The charity will help implement business classes for Cree youth in nine different communities.

The Cree School Board struggles with high dropout rates and, according to director general Abraham Jolly, only about 10 to 12 per cent of students graduate high school before they're 18. But Jolly says there's reason to be optimistic.

This year, 246 students enrolled in Grade 11 classes across the James Bay area — the highest number in the school board's history. Jolly said his goal is to see the graduation rate jump to 50 per cent by the year 2020.

“Impossible, you might say. I don’t think so. Well, I might say I’m optimistic we can do it,” said Jolly. “We have built a process where we can have high expectations like we never have had before.”

Studies suggest the dropout problem takes root in elementary school. It begins, Martin said, with literacy.

“If you can’t read by Grade 3, you will play catch up the rest of your life,” he said. “When we started working with this problem … it became clear that while someone might drop out in Grade 10, they probably started to think about dropping out in Grade 4.”

Perhaps the crowning achievement of Martin’s charity work is the Model School Program — which partners local indigenous educators with specialists in an effort to get kids literacy scores in line with the national average.

Martin’s initiative was implemented in schools on two Ontario reserves in 2010 and after just four years, nearly 70 per cent of Grade 3 children met the province’s literacy benchmarks. Before the program came along, only 13 per cent of Grade 3 students met those same standards.

It’s unclear how much it would cost to implement on a national scale, but Martin estimates it cost about \$1 million per school for the five-year program.

“The fact is, it costs a lot, but the more schools you introduce it to, then it becomes a part of the regular program and it’s much less costly,” Martin said. “I think the more fundamental question is, what is the cost of not doing it?”

Though one Liberal insider said many First Nations have expressed an interest in adopting the Model School Program, the decision as to how to reform on-reserve education will lie entirely in the hands of indigenous communities.

For people like Jolly and school board president Kathleen J. Wootton, Cree control of Cree education is a fundamental principal. Both are residential school survivors who have seen the very worst things that can happen when Canada imposes its education on its indigenous values.

“(People) used to think of how to fit Cree education into the Western model,” Wootton said. “But what about fitting Western education into the Cree model?”

Direct Link: <http://montrealgazette.com/news/former-pm-advising-liberals-on-aboriginal-education>

Aboriginal program at risk as Vancouver school closures loom

East-side school has low enrolment and has not been seismically upgraded

By Tracy Sherlock, Vancouver Sun October 26, 2015



Michele Buckman is a parent at East Vancouver's Macdonald elementary, where there is an Aboriginal focus program. The school has low enrolment and needs seismic upgrades, which puts it at risk of closure.

VANCOUVER -- Sir William Macdonald Community school could be a poster child for the new aboriginal focus in education, but it's also a perfect example of a school that could be slated for closure, because it has low enrolment and is at high risk in an earthquake.

The east side school is home to a special program where students learn through an aboriginal lens, focusing on the values, experiences and histories of First Nations people. Such a program fits with the provincial emphasis on aboriginal learning in the new school curriculum, as well as the Truth and Reconciliation Commission's report on residential schools, which found that education is key to reconciliation.

On Monday night, Vancouver school trustees will decide whether to give the fledgling program protection as it strives to establish itself.

They're faced with the decision after a special adviser, hired by the provincial government, recommended earlier this year that the Vancouver school board close as many as 19 schools to save money. The report focused on schools with low enrolment that need seismic upgrades. The school is identified as being at the highest risk for damage in an earthquake and the provincial government has not yet approved funding for its upgrades.

Michele Buckman, a member of the Ktunaxa Nation, mother of two students at the school and co-chairwoman of the Parent Advisory Council, wants to see the school stay open.

The program is open to all interested students in Vancouver and is just in its fourth year of operation.

Buckman's daughters are growing up with pride and confidence about their aboriginal background, in sharp contrast to her own educational experience in Calgary, where she says she was called names like squaw or wagonburner. Her mother, grandmother and great-grandmother all attended residential schools in B.C.

"My children know where they come from and they are proud of it," Buckman said. "There's no shame. They love that school and wouldn't want to go anywhere else."

Vision Vancouver trustee Patti Bacchus has put three motions forward to try to protect the school after the parent group asked for support. Bacchus proposed that the school be kept open until at least 2020, that its seismic upgrades be made a priority and that a process be started to rename the school.

"How can we ask parents to send their children to a school that's not safe and that isn't even guaranteed to stay open?" Buckman said. "If this school was upgraded and beautiful, it would attract other parents. Parents want to send their children to good schools."

NPA trustee and chairman of the board's planning and facilities committee Stacy Robertson said he doesn't think it's right to put one group of parents ahead of another.

"Every parent wants their child's school to be done at the top of the list. What I don't want to do is pit one group of parents against another group of parents," Robertson said.

Robertson said he supports the aboriginal focus program, but he would like more information about the building it's in and whether it is essential to the school's success and also whether the program, and others like it, are what is best for students. Buckman said a commitment to upgrading Macdonald shouldn't mean another school is bumped from the list.

In part, Macdonald elementary was chosen because it has space for the program to grow. Bacchus said moving the program is not a good solution because it is in a community with many related services and the school has a child care centre and a Strong Start program on site, which might not be possible in a school with higher enrolment.

Buckman said protecting Macdonald school is one way the school board can show its commitment to aboriginal learning.

"Why wouldn't the VSB want to be leaders and groundbreakers in committing to the recommendations of the (Truth and Reconciliation Commission)?" she asked.

Sun Education Reporter

Direct Link:

http://www.vancouversun.com/aboriginal+program+risk+vancouver+school+closures+long/11467171/story.html?_lsa=7c49-ded9

VSB votes to save unique Aboriginal program at elementary school

School will stay open until 2020 with seismic upgrade priority, says board member Patti Bacchus

By The Early Edition, [CBC News](#) Posted: Oct 27, 2015 12:38 PM PT Last Updated: Oct 27, 2015 12:38 PM PT



The Aboriginal School Focus program at Sir William Macdonald Elementary school is now in its fourth year. (Vancouver School Board)

The Vancouver School Board has taken steps to protect its unique Aboriginal Focus program at Sir William Macdonald elementary school.

On Monday night, trustees voted to keep the school open until at least 2020, to make its earthquake upgrades a priority and to begin a process to rename the school.

It is home to a special [Aboriginal Focus School](#). Now in its fourth year, the program allows students in kindergarten through Grade 4 to focus on the values, culture, experiences and histories of Aboriginal peoples.

In June, parents held a rally demanding the VSB grant assurances the school would not be closed.

Their concern was sparked by the [Ernst & Young Special Adviser's report](#) commissioned earlier this year by the provincial government.

It recommended the closure or sale of as many as 19 schools in order to reduce the school board's projected budget shortfall of \$15 million.

"Parents were having second thoughts about enrolling in the school because of the fear of the kind of disruption they could face if the board came back this year to say, 'Now we're going to close it,' said Bacchus.

"If this school doesn't succeed, we don't want it to be because of something we didn't do."

Direct Link: <http://www.cbc.ca/news/canada/british-columbia/vsb-aboriginal-focus-program-1.3290318>

First Nations child advocate has high hopes for new Liberal government after "ten dark years"

[National News](#) | October 27, 2015 by [APTN National News](#) |



APTN National News

OTTAWA—First Nation children's advocate Cindy Blackstock has sent a letter to Prime Minister-designate Justin Trudeau calling on his government to bring in legislation within its first 100 days of power to immediately deal with the crisis situation faced by on-reserve by child-welfare agencies.

Blackstock, who heads the First Nation Child and Family Caring Society, said she is hopeful the Trudeau-led Liberal government will make the necessary policy changes to "resolve the serious and ongoing discrimination of First Nation children living on-reserve." She said the new Liberal government can't let the issue continue to drag on.

"What we need is for someone to get into that office and first of all recognize that what has happened is racial discrimination, not just against First Nations children, but against First Nation adults who are deprived clean glasses of water," said Blackstock, in an interview with APTN. "And put that publicly on the record so that we all see when we

hear it and we're no longer willing to tolerate it and the government therefor is compelled to address it."

It has been more than a week since the Liberals won the federal election and Blackstock still seems have an extra skip in her step.

And why not.



Under Stephen Harper's Conservative government, Blackstock has been kicked out of meetings, spied on, retaliated against and has spent thousands of dollars on a case before the Canadian Human Rights Tribunal alleging the government discriminates against First Nations children in care. It's a case Ottawa fought every step of the way.

"It has been ten dark years for First Nations kids. I don't know what's coming with the new Liberal government in terms of how things will change on the ground for First Nation children, but at least there's a possibility of having a conversation with them," said Blackstock. "On a personal level, it was the first glimpse of maybe feeling safe again as a human rights advocate in this country."

In 2007, Blackstock and the Assembly of First Nations (AFN) hauled Ottawa before the Canadian Human Rights Tribunal alleging that Canada paid First Nation child welfare agencies less than provincially funded agencies.

Eight years after she first brought the complaint forward, the Tribunal has still yet to make a decision.

But Blackstock said Trudeau doesn't have to wait for the ruling.

“You don’t have to wait for that tribunal decision,” said Blackstock. “Because children at that level of development require immediate action.”



We will ensure that all First Nations receive equitable funding for child and family services on reserves. It is unconscionable that the Assembly of First Nations and the First Nations Child and Family Caring Society had to turn to the Canadian Human Rights Commission to ensure equality of service and justice.

The Liberal platform did mention the plight of thousands of First Nations children caught up in the welfare system.

“As part of this new fiscal relationship, we will also make sure that all First Nations receive equitable funding for child and family services provided on reserves,” the platform said.

And if a statement sent to APTN National News by Liberal Carolyn Bennett is any indication, if the government loses before the Tribunal, there won’t be an appeal.

“We believe this should never have gone to the Tribunal in the first place,” said Bennett. “It is unconscionable that the AFN and the First Nations Child and Family Caring Society had to turn to the Canadian Human Rights Commission to ensure equality of service and justice.”

Despite Bennett’s reassurance First Nations children will be taken care of, the issue is not costed out in the Liberal plan, unlike education.

The shortfall according to Blackstock is about \$122-million annually.

But Blackstock said much more is needed just to get agencies back into working order.

“We know that they had said they should have invested \$500-million in child welfare for equity over the past 5 years, money they didn’t invest,” she said.

And if a report released in July is any indication, there’s a lot of work to do.

According to the Aboriginal Children in Care working group, of the 30,000 children in state care in Canada, 48 per cent are First Nation, Metis or Inuit while the overall population of Indigenous peoples makes up only 4.3 per cent of the population.

Blackstock isn't the only one waiting or demanding change.

The day after the election, the Canadian Human Rights Commission sent Trudeau a list of recommendations to "repair" human rights in Canada.

Commissioner Marie-Claude Landry wrote a very pointed message that outlined her concerns with legislation that has been passed by the previous Harper government.

"I call on our newly elected Parliament to begin repairing the erosion of human rights in Canada, and to move swiftly to repeal legislation and reverse policies that promote discrimination and prejudice," said Landry in a statement. "No one should live in fear because of who they are or because they have a belief that is not shared by the majority."

The Commission sent a list of recommendations for the new Parliament, now made up of 338 seats, to start work on.

The recommendations include calls to:

Rewrite and rename the Zero Tolerance for Barbaric Cultural Practices Act, to remove any insinuation that certain religions are a threat to Canadian society.

Accelerate the process for bringing in refugees and asylum seekers fleeing war, persecution and environmental devastation, and ensure that the selection process is not discriminatory.

- Ensure that the arbitrary detention and imprisonment of thousands of undocumented people seeking asylum in Canada, many of whom are suffering from mental illness, is brought to an end.
- Immediately convene a national inquiry into missing and murdered Indigenous women and girls, and develop a national action plan.

There was no mention in Landry's release about Blackstock's complaint which the Commission sent to the Tribunal for further investigation.

The Tribunal heard from dozens of parents, administrators, chiefs and government bureaucrats on how First Nation child welfare agencies are funded and how many struggle under incredible workloads with few resources.



About 90,000 records were disclosed during the hearings outlining detailed financial reports and mind-numbingly complicated calculations that agencies need to understand before they can apply for funding.

The hearings ended in the fall of 2014, and the parties are hopeful a ruling will come down before the end of the year.

Until then, Blackstock said she'd like to have a sit down with the prime minister-designate.

"If the government is serious about addressing the long standing injustices of First Nations children, then they should be taking action immediately," said Blackstock.

Direct Link: <http://aptn.ca/news/2015/10/27/first-nations-child-advocate-has-high-hopes-for-new-liberal-government-after-ten-dark-years/>

FNMI Days underway at college

By Lethbridge Herald on October 28, 2015.



Members of the Saipoyi Elementary School Dance Troupe perform a piece during the opening ceremonies for FNMI Days at Lethbridge College on Wednesday. Herald photo by Tijana Martin

J.W. Schnarr
LETHBRIDGE HERALD
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Lethbridge College paid tribute to the history, pride, and knowledge of Canada's First Nations, Métis, and Inuit (FNMI) communities Wednesday by kicking off their annual FNMI Days.

"We are on Blackfoot territory," said Lethbridge College president and chief executive officer Paula Burns. "We recognize that and honour that, and are thankful for the support we receive on the integration of the community here."

A number of activities began Wednesday and continue today at the college including a traditional fashion show, First Nations drumming and dance, a hand drum contest, hoop dancers, and hoop dances and performances by a Metis fiddler and jigger.

This year, there will also be a special evening event as aboriginal writer Tomson Highway will give a special talk organized in collaboration with the School of Liberal Arts and instructor Christopher Grignard.

The event will include a performance by award-winning musician Armond Duck Chief. Highway will also be holding a writing workshop today. Highway is considered one of Canada's most important playwrights.

Burns said the school has a mandate to provide an inclusive environment for FNMI students and non-FNMI students alike to enrich the educational experience for the entire student body.

"It is really important to us for the integration, and we're so grateful we can celebrate these days today."

Burns praised the work done through the FNMI transition program, which operates with help from corporate funding.

"This program really was life-changing for many of our FNMI students," she said. "(The program) has grown now into what we call the FNMI career pathway program, with 20 students enrolled in this program."

FNMI services manager Shanda Webber welcomed those in attendance and said the annual FNMI Days celebration is an opportunity to share not just culture, but traditional values as well.

"FNMI Days is a time of celebrating our history and knowledge of all First Nations, Métis, and Inuit students, staff, faculty, internal and external partners, as well as business and community members," she said. "It's about celebrating our inclusive learning environment."

Webber added the event is also about celebrating diversity among students and staff, learning from each other, displaying the values of respect, kindness, compassion, and understanding.

Enrolment numbers have increased steadily at the college over the past few years. In 2014-2015, the school saw 497 FNMI students attending classes. The college offers a number of programs and services to assist FNMI students, including the Cultural Support Program (Elders program), FNMI academic and student advising, FNMI recruitment, assistance with FNMI funding, and an FNMI services and student lounge.

Direct Link: <http://lethbridgeherald.com/news/local-news/2015/10/28/fnmi-days-underway-at-college/>

We Need Fewer Obstacles To Education For Aboriginal Students

Posted: 10/29/2015 1:29 pm EDT Updated: 10/29/2015 1:59 pm EDT

[Craig and Marc Kielburger](#), Co-Founders, Free The Children



By: Craig and Marc Kielburger

Canada's Saanich First Nation people have a word for success gained after much struggle: *le, nonet* (pronounced *le-non-git*). It means "paddling a canoe in a storm and making it through to the other side." For many Canadian aboriginal youth, a college certificate or university degree is still an unreachable shore.

Slightly less than half (48.4 per cent) of all aboriginal people in Canada, ages 25 to 64, have a post-secondary certificate or degree, according to the 2011 Census of Canada. That's compared to 64.7 per cent of non-aboriginal Canadians.

Throughout this election we are talking about issues that matter to young Canadians. A recent visit to the University of Victoria got us thinking about how to remove the obstacles to post-secondary education for First Nations, Metis and Inuit youth.

With so many aboriginal people living in poverty, tuition cost is an even greater challenge than for non-aboriginal students. The Assembly of First Nations says that, even with federal government support, most bands [don't have the finances to assist all their students in need](#).

UVictoria offers tuition bursaries for aboriginal students, and an [innovative University of Winnipeg program](#) rewards local aboriginal high school students for their academic achievements and community service with credits towards their eventual tuition.

But scholarships are only half of the solution. The lingering inter-generational trauma of residential schools has left many leery of education. It's difficult for aboriginal youth to envision a future for themselves that includes college or university, according to Ruth Young, director of the UVictoria's Office of Indigenous Affairs.

That's why Canada needs to invest resources earlier on.

We were fascinated by the [range of non-scholarship aboriginal support services offered by UVictoria](#) and others. The university's Campus Cousins outreach program, for example, helps aboriginal youth in primary and secondary school examine their life goals to see if a postsecondary education is a good fit for them. UVictoria also runs a week-long "mini university" summer camp for youth in grades eight to 12 to encourage them to consider postsecondary education.

Challenges remain when aboriginal students get to college or university. Imagine what it must feel like when you've lived your whole life on a remote reserve, suddenly finding yourself on a teeming campus where your culture is not represented in the faces around you, nor the course material you study.

Culture shock contributes to higher dropout rates among aboriginal students. So schools must also create welcoming and supportive campus and course environments.

Good examples include [Ryerson University's aboriginal peer support program](#), and the UVictoria's and [Nipissing University's](#) aboriginal mentoring programs, counselling services and aboriginal cultural centres. Both of the later universities have also recruited First Nations elders on their staff and faculty, and Young says some departments at UVictoria are removing Eurocentric biases from curriculum to better reflect aboriginal history and culture. Ryerson University in Toronto runs an aboriginal peer support program.

Research appears to back the effectiveness of these initiatives. UVictoria's aboriginal support programs have led to a 20 per cent increase in the graduation rate of aboriginal students and a 67 per cent reduction in dropout rates, according to a [study by the Canadian Millennium Scholarship Foundation](#).

But what we notice is that all these efforts are largely scattershot. Young agrees that colleges and universities need to collaborate and learn from one another.

We see an opportunity for the Canadian government to bring colleges and universities together and encourage them to develop aboriginal student support programs on more campuses. Aboriginal students deserve to have as many choices for welcoming institutions within a reasonable distance, with programs that interest them, as non-aboriginal students do.

Time and again we hear from aboriginal leaders that education is key to overcoming the myriad and complex challenges facing Canada's indigenous peoples. And while the focus

must remain on equal access to quality primary and secondary education, we can't ignore postsecondary.

Higher education transforms aboriginal youth into role models and contributors to their communities, inspiring the youth who follow them to achieve their own "le, nonet."

Brothers Craig and Marc Kielburger founded a platform for social change that includes the international charity, Free The Children, the social enterprise, Me to We, and the youth empowerment movement, We Day. Visit we.org for more information.

Direct Link: http://www.huffingtonpost.ca/craig-and-marc-kielburger/education-first-nations_b_8359936.html

Aboriginal Health

Tuberculosis in Nunavik linked to European, southern traders: research

Research also shows regional strain is "completely treatable"

SARAH ROGERS, October 23, 2015 - 7:00 am



A 1921 view of the Fort Chimo trading post across the river from current-day Kuujjuaq, one of the first trading posts established in the region. Researchers have now linked the origins of tuberculosis to traders that set up in the region in the early 20th century. (PHOTO COURTESY OF THE MCCORD MUSEUM)



Tuberculosis, an infectious disease which affects the lungs, continues to impact Nunavik communities.

New research links the origins of the TB strain to trading posts set up in the region in the early 20th century. (IMAGE COURTESY OF MCGILL)

Researchers at McGill University believe they've been able to track the first outbreaks of tuberculosis among Nunavik Inuit, which link the infectious disease to trading posts set up in the region in the early 20th century.

Their findings suggest that TB strains found in current-day Nunavik communities originated from traders sometime in the 1910s or 1920s.

D. Marcel Behr, a microbiologist and professor of medicine at the Montreal university, has studied TB strains in the region since the early 1990s.

In more recent years, Behr and his McGill colleagues looked at the bacteria from 163 cases of TB, gathered in Nunavik in the past 20 years.

"We found that, of them, 153 of them were very closely-related, so closely related that we could estimate that they shared a single bacterial ancestor around 1919," Behr said.

"By doing genetic analysis, we have the most logical answer, which is that it seems to have come from the early 20th century, and probably from Europe or the south."

Behr's work does not uncover which part of the region the infectious disease originated in — that would be for historians to uncover, he said.

Université de Montréal research suggests the earliest trading posts, set up by the Hudson's Bay Co., arrived in the region's southernmost communities, such as Kuujjuaapik, Kuujjuaq and Kangiqsualujuaq, in the first half of the 19th century.

In 1830, for example, a Hudson's Bay post was set up in Fort Chimo, just outside what is known as Kuujjuaq today. It became a popular hub for Inuit, Montagnais and Naskapi to exchange furs.

Another crop of posts would have been established along both coasts in the early 1900s.

A hundred years later, Nunavimmiut still struggle with the infectious disease at a rate 50 times higher than the Canadian average.

The high TB rates in Nunavik have been linked to overcrowded housing, poor diet, poverty and high rates of smoking.

The most recent outbreak of the disease, which usually affects the lungs, was [reported in Salluit and Kuujjuaq in 2013](#), following an outbreak in Kangiqsualujuaq the previous year.

But what's significant in Behr's research is that he's determined that the strain of TB found in Nunavik over the last century is not a particularly powerful, or hyper virulent one.

"Whenever there's an outbreak of an infectious disease, we're always concerned if it's very virulent or drug-resistant," he said. "But we could see no trace of that."

"So we can continue to use the antibiotics we're using, we just need to do that better."

That means providing the health sector with the tools and support it needs to treat TB as it happens, he added.

In Nunavik, for example, TB diagnoses used to take days, even weeks, as lab samples were flown from Puvirnituq to Ottawa or Winnipeg before results could be verified.

Now, both Inuulitsivik and Tulattavik health centres are equipped with machines that can test for the disease the same day, Behr noted, which means a faster response and treatment.

"In the old days, it was a fearsome disease, but today, it's completely treatable," he said. "We just can't be complacent."

Although McGill's research is focused on Arctic Quebec, the same can be said for Nunavut and other Inuit regions in Canada, Behr added.

Researchers behind Nunavut's [TAIMA TB campaign](#) hope to conduct similar studies in the territory to see if its TB strains have similar origins to those in Nunavik.

"I suspect that some of the same messages will apply," Behr said.

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674tuberculosis_in_nunavik_linked_to_european_southern_traders_research/

FNHA and BCAAFC invest in doula services

by [Kelowna Capital News - Kelowna Capital News](#)

posted Oct 25, 2015 at 9:00 AM

The First Nations Health Authority (FNHA) and BC Association of Friendship Centres (BCAAFC) are pleased to announce a shared \$360,000 investment to fund doula services for First Nations and Aboriginal families in BC.

The grant funding will support families to pay for prenatal, birth and post-partum doula services regardless of their location in the province.

A doula provides emotional, physical, and spiritual support for women and families during pregnancy, labour and after birth. BCAAFC and FNHA recognize the sacred time of pregnancy, birth and early parenting, and together want to ensure First Nations and Aboriginal families have access to the appropriate supports they need to feel comfortable and confident throughout their journey.

"This investment extends doula services to at-home on-reserve families for the first time - we are proud to partner with the BCAAFC in making this important service more accessible to our community members," said Richard Jock, Chief Operating Officer for the FNHA.

Doula services are currently not covered through the public health system. This grant helps to address the cost of doula care, with a particular interest in supporting families who would not otherwise be able to afford these services. Doula care has been associated with better health outcomes for mother and baby, offers a holistic approach to birthing, and decreases the likelihood of physician intervention during labour.

"Helping to cover the cost of doula care is important to ensure that Aboriginal families have the choice to work with a doula and are able to access these services without a cost barrier," said Paul Lacerte, Executive Director of the BCAAFC concludes.

This initiative was created in response to the priority to improve maternity care in the Transformative Change Accord: First Nations Health Plan. The program offers up to \$1,000 of coverage for each pregnancy in a family. This 2015-2016 investment is available for families living on or off-reserve in BC where the pregnant woman or her partner self-identifies as First Nations or Aboriginal.

More information on the initiative and support finding a doula in your area can be found by emailing: or by calling: 1-800-990-2432.

Direct Link: <http://www.kelownacapnews.com/news/336879991.html>

Inuit groups want input into national suicide prevention strategy

'Let's bring everyone to the table and develop it together,' says Nunavut MP-elect Hunter Tootoo

By Sima Sahar Zerehi, [CBC News](#) Posted: Oct 26, 2015 11:54 AM CT Last Updated: Oct 26, 2015 12:12 PM CT



ITK president Natan Obed says there's a need for a suicide prevention strategy specifically for Inuit. Now that the premier has declared suicide a crisis in Nunavut, many are looking at the newly-elected Liberal government to deliver on its promise of a national suicide prevention strategy. (Sima Sahar Zerehi/CBC)

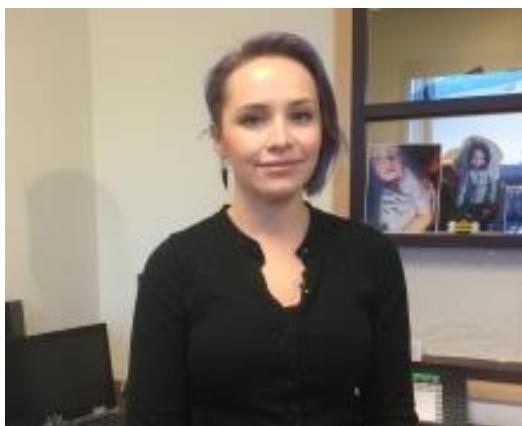
Now that Nunavut's premier has declared suicide a crisis in the territory, all eyes are on the newly-elected Liberal government to deliver on its promise of a national suicide prevention strategy.

"It's great that we're going to see a national strategy," says Jack Hicks, a social researcher who specializes in suicide prevention.

Hicks says that when he was helping develop the Nunavut suicide prevention strategy in 2008 there was no Canadian national centre of expertise to turn to.

"Which is why we looked at countries like Australia, New Zealand and Scotland for inspiration and for advice because Canada didn't have what they have."

Hicks says he hopes that a national strategy will put resources where they are most needed.



'When it comes to a national strategy I'd really want to make sure that the messages from Inuit suicide aren't lost or diluted,' says Jasmine Redfern, the acting president of the Embrace Life Council. (Sima Sahar Zerehi/CBC)

"Hopefully during the life of this government we will see a national strategy with an emphasis on the most at-risk parts of the population."

Hicks says a good suicide prevention strategy will take much more than mental health services.

"You have years of things that need to be worked on if you want to bring down the suicide rate," he says.

"There's all kinds of school curriculum, there's ASIST training [Applied Suicide Intervention Skills Training], and if you want to take it to another level, there's housing conditions, there's the education system."

He adds that an effective national strategy pools the resources across the country, creates a centre of expertise, funds research and allows for the carrying out of pilot projects.

"For example, one could imagine perhaps the Nunavut government coming up with a work plan for a budget and implementation activities in the territory and taking it to the federal government and saying 'On the basis of a teenage suicide rate 40 times the national average, we're applying for emergency funding."

Hicks says good examples of these kinds of strategies can be found in Australia, New Zealand, United States, Wales and Scotland.

No one-size-fits-all solution

Experts in suicide prevention in Nunavut hope that a national strategy will direct much-needed resources to address the root causes of suicide, and factors such as housing, education and mental health services.



'I look forward to a national partner and ITK and our communities in particular that deal with this every day and the families that need support,' says Paul Okalik, Nunavut's minister responsible for suicide prevention. (Sima Sahar Zerehi/CBC)

But above all, they don't want a one-size-fits-all solution to suicide prevention.

"When it comes to a national strategy, I'd really want to make sure that the messages from Inuit [about] suicide aren't lost or diluted," says Jasmine Redfern, the acting president of the Embrace Life Council.

"We are such a unique population with unique realities and needs."

Inuit Tapiriit Kanatami president Natan Obed agrees.

"Inuit suicide prevention is dictated by the way in which suicide presents itself in our society, which is a very different way than the way it presents in Canadian society at large," he says.

Obed says there's a need for a strategy specifically for Inuit.

"There are federal programs that are already in place, such as Aboriginal Head Start, that could be enhanced," says Obed as an example of programs that can help bolster protective factors against suicide such as early childhood development.

Not re-inventing the wheel

"I'm expecting Trudeau and his people to be energetic in their first 100 days and do a lot of things that maybe don't cost a lot of money but which send a message that the tone of government would be different to suicide prevention," says Hicks.



'We made it very clear we're not going to do a national strategy in isolation. We're going to involve the territories and the provinces in the process,' says Nunavut's MP-elect Hunter Tootoo. (Sima Sahar Zerehi/CBC)

For his part, Nunavut's MP-elect is optimistic about harmonizing the national plan with the various stakeholders.

"Let's bring everyone to the table and develop it together," says Hunter Tootoo.

"We made it very clear we're not going to do a national strategy in isolation. We're going to involve the territories and the provinces in the process."

The help from the federal government is welcome news to mental health advocates, but ultimately it is the territorial government that will be responsible for service delivery.

"I look forward to a national partner and ITK and our communities in particular that deal with this every day and the families that need support," says Paul Okalik, the minister responsible for suicide prevention.

Direct Link: <http://www.cbc.ca/news/canada/north/inuit-groups-want-input-into-national-suicide-prevention-strategy-1.3288674>

Tuberculosis and the Canadian North: treatable and due to social conditions

By [Marc Montgomery](#) | english@rcinet.ca

Wednesday 28 October, 2015

Tuberculosis has been a particular and serious health problem in Canada's far north for almost 100 years.

Scientists from McGill University have found that there is a commonality to the strain throughout the region known as Nunavik and elsewhere in the north, but that it is also not more virulent than other strains.

The study was published in the online science journal *Proceedings of the National Academy of Sciences* under the title, [Population genomics of *Mycobacterium tuberculosis* in the Inuit](#)

In spite of about three hundred years of contact between northern Inuit and Cree and European traders and whalers, scientists have now found that TB in the north comes from one source which came as a result of more continuous contact as permanent trading posts in the region began to be set up in the early 1900's.

As a result of a sudden outbreak of TB in 2011-12, the team from McGill began further genetic study of the TB strains. Using known mutation rates, they were able to estimate the TB bacillus arrived in Nunavik about 1919.

Their findings were published in the *Journal of Infectious Diseases* under the title, [Re-emergence and Amplification of Tuberculosis in the Canadian Arctic](#).



Inuit board the Coast Guard ship C.D. Howe for medical and eye check-ups Kimmirut (formerly Lake Harbour), Nunavut, 1951. Throughout the 1950s and 60s the ship made summer medical trips to the Eastern Arctic. If TB was found, the individual was kept on board and not allowed to go ashore to collect belongings or say goodbye, before sailing south for treatment which could take 2-3 years. Some never returned. In 1956, one seventh of the entire Inuit population was being treated in southern Canada for TB. © Wilfred Doucette Library and Archives Canada, PA-189646

The McGill research team said because the TB strain is not more virulent, it should be easily treatable, and that its continuation and spread throughout the northern aboriginal communities is due more to social conditions of overcrowding and substandard housing.

In 2008, a study found Canada's four main Inuit regions had a tuberculosis incidence rate of 157.5 for every 100,000 people. The rate in southern Canada was 0.8 per 100,000.

Supervisor of the research, Marcel Behr of McGill was quoted by the CBC saying, "You can either see TB as the problem, and then your goal is controlling TB, or you can see TB as a symptom of the problem, and then your goal should be broader. What we need is not brand-new interventions, but to scale up things that already exist and we have to apply them better."

Direct Link: <http://www.rcinet.ca/en/2015/10/28/tuberculosis-and-the-canadian-north-treatable-and-due-to-social-conditions/>

New program in Midland aims to improve aboriginal kids' health



Jessica North is project manager for the Aboriginal Healthy Kids Community Challenge at Chigamik Community Health Centre.

SIDE BAR

FIND OUT MORE

Additional details about the Aboriginal Healthy Kids Community Challenge are available at chigamik.ca.
Midland Mirror

21 hours ago

MIDLAND – Healthy eating, physical activity and positive lifestyle choices.

Those are the targets Chigamik Community Health Centre is aiming to hit as the lead agency in the Aboriginal Healthy Kids Community Challenge.

“The idea is to get kids to start learning about healthy living from an early age by designing innovative, unique and community-driven activities,” project manager Jessica North said in a statement. “Good habits learned in childhood are key components to good health throughout adulthood.”

Chigamik will use funds from the Ministry of Health and Long-Term Care to develop culturally appropriate programs that support aboriginal families to be more active and healthy. The program is geared toward children up to 12 years old.

Examples of programs and activities that will be organized include:

- edible classrooms and after-school cooking clubs
- organized play activities during school recess
- community gardens and markets
- retreats to “unplug” from electronics

Partners in the initiative include the Georgian Bay Native Friendship Centre, Enaahig Healing Lodge and Learning Centre, the Barrie Area Native Advisory Circle, the Georgian Bay Native Women's Association, and the Métis Nation of Ontario.

For more information, visit chigamik.ca.

Direct Link: <http://www.simcoe.com/community-story/6062066-new-program-in-midland-aims-to-improve-aboriginal-kids-health/>

Medical charter flights to cut travel time for James Bay Cree

Air Creebec, Cree health board partner to run flights for patients 4 days a week to Val-d'Or, Montreal

By Terrence Duff, Susan Bell, [CBC News](#) Posted: Oct 28, 2015 4:23 PM CT Last Updated: Oct 28, 2015 4:23 PM CT



The inaugural medical charter flight from Montreal lands in Chisasibi, Que., on Monday. (Gaston Cooper/Air Creebec)

A medical air charter to transport patients from the remote Cree communities in the James Bay region of Quebec back and forth to the regional centres of Val-d'Or and Montreal has been launched by a partnership of the Cree Board of Health and Social Services and Air Creebec.

"I'm really proud for this project to become a reality," said Bella Moses Petawabano, the board of health chairperson, after an inaugural flight Monday between Trudeau International Airport in Montreal and Chisasibi.



Photo: Gaston Cooper/Air Creebec

Bella Moses Petawabano, chair of the Cree Board of Health and Social Services of James Bay, says the aim of the charter flights is to reduce travel time for patients and improve service, though they are also expected to result in lower patient travel costs. (Gaston Cooper/Air Creebec)

"It's been talked about since 2007."

The Cree Patient Air Shuttle will operate four to five times a week between Chisasibi and, on alternating days, Montreal or Val-d'Or. Three Dash 8-100 turboprop planes have been specially equipped for the flights.

The service will considerably reduce travel time for patients. Chisasibi Hospital is the only hospital in the James Bay region. People living here are often required to travel south to see a specialist, a journey that, even by air, can take all day via commercial flights.

"By having a dedicated patient shuttle, our patients will travel more quickly and comfortably to their appointments, specialist consultations, diagnostic tests and surgeries," said Chisasibi physician Dr. Darlene Kitty, president of the Council of Physicians, Dentists and Pharmacists of the Cree Board of Health and Social Services of James Bay.



A view inside one of the three specially-equipped Dash 8-100 turboprop planes to be used for the medical charter flights between Chisasibi and Montreal of Val-d'Or. (Cree Board of Health and Social Services of James Bay)

Chisasibi Hospital has an emergency department and in-patient ward with 29 beds, but is not equipped or staffed to offer services such as delivering babies, surgery, cancer treatment, or advanced diagnostics such as MRIs.

A release from the Cree board of health said that between April 2014 and March 2015, 8,427 patients were sent for medical treatment outside their home community.

Moses-Petawabano says the priority of the charter is to reduce travel time and improve service, but that will also save the Quebec health care system money by replacing the use of commercial flights for regular medical travel and possibly reducing the need for costly air ambulances.

Direct Link: <http://www.cbc.ca/news/canada/north/medical-charter-flights-to-cut-travel-time-for-james-bay-cree-1.3293210>

Metis archeologist Kevin Brownlee on trade and mining prior to European arrival

[Face to Face](#) | October 27, 2015 by [Michael Hutchinson](#)

Michael Hutchinson

Face to Face

Kevin Brownlee is a great Metis guy who lives his beliefs and passions.

He's currently the Curator of Archeology at the Manitoba Museum. This position gives him the opportunity to do what he loves best, study the science and lifestyle of his ancestors. If Kevin had his way, he'd spend most of time in the field uncovering ancient sites, figuring out how to remake ancient technology and listening to local Elders.

I wanted to talk to Kevin about two things: pre-contact trade routes and the ancient mines he found in northern Manitoba. Both are topics of interest to me because they show how Indigenous peoples in Canada have been trading and mining for thousands of years.

Trade was an important part of Indigenous lifestyles before European arrival. Fur trade routes were built on already established trade routes and trading culture. During our interview, Kevin and I discussed an artifact that made its way up from the Gulf of Mexico all the way to Melita, Manitoba. We also look at clay pots that prove that corn was transported from southern North America to Norway House, Manitoba over 700 years ago.

The mining aspect of our conversation is interesting to me because, due to the perspective of Canadian law, First Nations are only able to do traditional activities that were carried out at the time of treaty. If we weren't doing at the time of treaty, Canadian law says that it cannot be considered a traditional activity when it comes to the Indian Act and taxation rules. In general, Canada is allowed to evolve past treaty making, but colonial perspectives deem that First Nations cannot. In my opinion, there is an avalanche of evidence that mining-for-trade was a traditional activity carried out by certain cultures across Turtle Island. I believe, this means, that communities that can prove they carried out mining should be able to mine and trade those resources as a traditional activity.

I hope to interview Kevin at least once a season for Face to Face. Maybe one day we can follow him up north to one of the many digs that he works on. Kevin hopes that Indigenous people will eventually embrace archeology as a nation-building exercise. Once we do, he believes, we'll be better able to teach others about our traditional cultures, sciences and economies.

Direct Link: <http://aptn.ca/news/2015/10/27/metis-archeologist-kevin-brownlee-on-trade-and-mining-prior-to-european-arrival/>

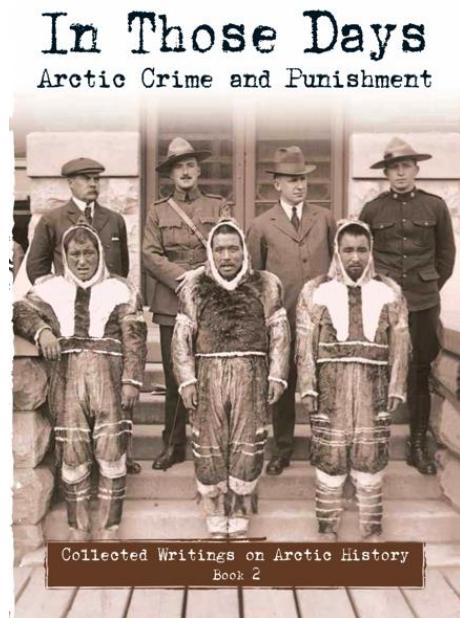
Aboriginal History & Heritage

Murder and mayhem on the tundra: Arctic historian's next release

Kenn Harper focuses on crime and punishment for second *Taissumani* compilation

LISA GREGOIRE, October 26, 2015 - 3:00 pm

KENN HARPER



The cover for Kenn Harper's second *Taissumani* collection entitled "In Those Days: Arctic Crime and Punishment." Harper is hosting a book launch in Ottawa Oct. 27 and hopes to travel north for an Iqaluit launch at a later date. (PHOTO COURTESY INHABIT MEDIA)

When two Inuit named Alikomiak and Tatamigana were taken to Herschel Island to be tried for murdering several Inuit from their clan near present-day Cambridge Bay in 1920, and later an RCMP officer and a trader, it's safe to say they didn't get a fair trial.

Not only had their own defence lawyer written about their guilt in advance and said that they should be hanged to teach other Inuit a lesson in southern justice, the lumber to build the gallows accompanied the judge's party when it left Edmonton. As did the hangman.

There's even a story going around that the men were forced to dig their own graves prior to their execution.

The juicy details don't end there, but we'll let Kenn Harper fill you in on the rest.

Harper's second collection of northern stories, based on *Taissumani* columns he wrote for *Nunatsiaq News* from 2005 to 2015, will be released at an Ottawa book launch Oct. 27.

Harper, an historian, author, entrepreneur and long-time Northerner who now lives in Ottawa, said he's excited about the release of *In Those Days: Arctic Crime and Punishment*, the second in a series of *Taissumani* compilations published by Inhabit Media.

“I think these stories resonate with people in the North because it’s a window into what life was like back then, but it’s also an opportunity to talk about how the North has changed and what forces changed it,” he told *Nunatsiaq News* Oct. 23.

“And certainly the bringing of, let’s call it ‘white man’s justice’ to the North, changed Inuit interactions between each other and between them and white people, quite a bit.”

Book one of *In Those Days*, released in 2013, was subtitled *Inuit Lives* and featured profiles of interesting Inuit characters from history, another popular topic for northerners and southerners alike.

He said that after conferring with his colleagues at Inhabit Media, they decided that this time, stories around northern conflict — both before police and courts arrived in the North, and afterward — might entertain readers.

“Those events — the investigations that resulted and sometimes the trials that resulted — were very important in actually changing Inuit life,” Harper said.

“It was different from dealing with whalers and pre-Hudson Bay traders. These were people, police and judges, who could actually change your life.”

The book contains more than two dozen stories of murder, mayhem and cultural evolution from the days of Martin Frobisher’s journeys through the Arctic in the late 1500s to a story about a sitting Nunavut MLA, Isaac Shooyook, and how he came to shoot his mentally ill aunt, Soosee, in 1965.

In between, Harper brings ample research and rich storytelling skills to bear on 27 tales of conflict and resolution, usually between traditional Inuit and southerners.

Like the story of Harry Radford and George Street, two wealthy sportsmen who hatched an audacious plan to travel from the Northwest Territories to Chesterfield Inlet and back in 1909 to collect specimens for the United States Biological Survey and the Smithsonian Institution.

When Kaneak, one of their Arctic guides, quit guiding to care for his injured wife at Bathurst Inlet, Radford freaked out and attacked Kaneak with a dog whip and then held him over a hole in the ice as though he intended to drown him.

Other Inuit men who were present at the time grabbed Radford and stabbed him with a snow knife. When Street ran for his sled, they stabbed him too, worried that he was about to get his gun and shoot them.

After an investigation, RCMP Inspector Francis French concluded that the two men who did the actual stabbing — Amegealnik and Hululark — acted in self defence, according to Inuit law, and let them off with a warning.

But, Harper wrote, French told everyone present that this kind of leniency would not persist.

“If they killed or harmed white men again, he told them, ‘the culprits would be taken away and never return,’” Harper wrote.

“This was an ominous threat. As if to confirm it, an aging shaman told the police that he had observed a bad spirit following the police patrol’s sleds as they had come into camp.”

This won’t be the last in this compilation series, Harper said. He’s already planning book three of *In Those Days* which will likely focus on early whaling stories in the Arctic.

He may also consider doing a second volume of Inuit lives, since the first one was so popular.

If you’re in Ottawa Oct. 27, you can attend the book launch on the second floor of Octopus Books in Centretown, 251 Bank St., at 7:15 p.m.

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674murder_and_mayhem_on_the_tundra_arctic_historians_next_release/

History Matters: 'My people made war gently'

By Bill Waiser, The Starphoenix October 27, 2015



On the morning of May 26, 1885, Cree Chief Poundmaker proudly led his people into Battleford under a white flag of truce to meet with Gen. Frederick Middleton, commander of the North-West Field Force.

On the morning of May 26, 1885, Cree Chief Poundmaker proudly led his people into Battleford under a white flag of truce to meet with Gen. Frederick Middleton, commander of the North-West Field Force. After surrendering their weapons at Middleton's insistence as proof of their unconditional submission, the chief and his

people gathered in a large semicircle at the feet of the general, who looked down upon them from his chair.

Middleton, fresh from his defeat of Louis Riel and the Métis at Batoche two weeks earlier, was in no mood to be generous. The general believed that Indians like Poundmaker should be punished for their role in the 1885 North-West Rebellion.

But it's debatable whether Poundmaker was actually a rebel.

In late March, upon hearing of the clash between Métis and North-West Mounted Police at Duck Lake, Poundmaker led a delegation to Fort Battleford to affirm Cree allegiance to the Crown and secure rations for his hungry people. But when the Indians reached Battleford, all of the town's 500 residents had taken refuge in the small police stockade in the belief that the incoming Cree had war-like intentions.

The Cree patiently waited all day for the local Indian agent to meet with them. Only when it became apparent that their mission to Battleford had been in vain did some of the Indians help themselves to provisions in the abandoned stores and homes before heading back home late that night.

From the vantage of the stockade, it appeared to the frightened residents that they were under siege. But the telegraph line was never cut. Nor were the townspeople prevented from drawing water from outside the stockade.

Returning to the Poundmaker reserve, the Cree camped along a creek not far from the base of Cut Knife Hill and anxiously waited to see what would happen.

The uneasy calm was shattered following the arrival of Colonel W.D. Otter's relief column at Battleford on April 24. Disappointed that he had not seen any action on his march north from Swift Current and determined to punish the Indians for their apparent siege of Battleford, Otter assembled an attack force of about 325 men, complete with two cannons and a gatling gun, and planned to storm the sleeping Cut Knife camp in the early hours of 2 May.

But the Indians were alerted to the coming of the troops and mounted a counterattack which proved so effective that Otter's retreating force might have been wiped out if not for Poundmaker's restraint of the warriors.

Middleton did not appreciate Poundmaker's position. His job was to bring a swift end to the rebellion.

The Battleford meeting consequently started badly for the Indians.

When Poundmaker came forward to exchange greetings, the general waved him away, stating through his interpreter that he did not shake hands with rebels. Middleton then opened the discussions by accusing the Indians of "pilfering like rats."

Poundmaker replied that he had tried to hold back the young men and that the Cree were simply defending themselves when they were attacked at Cut Knife. "My people made war gently," he said.

Middleton dismissed Poundmaker's statements as lies, telling him at one point, "You have been on the warpath since the troubles began ... committed murders and kept the country in alarm."

Tatwaseen (or Breakingthrough-the-ice) then asked that his mother be allowed to speak on behalf of the women and children. When Middleton curtly replied that women did not address war councils, Poundmaker wondered aloud why the Queen, the Great Mother, always presided at their supreme councils.

This response brought an approving shout from the Indians and even sent a ripple of laughter through the officers and men when it was translated.

The meeting came to a close when one of Poundmaker's head men asked how they were to make a living that summer. Standing for extra emphasis, Middleton told the Indians that the government would take care of them if they behaved themselves and returned to their reserves, but that all would suffer if there was any more trouble.

He also announced that Poundmaker was to be taken into custody.

At his Regina trial later that fall, the Cree chief was found guilty of treason-felony and sentenced to three years in Stony Mountain Penitentiary.

Poundmaker served only a few months before he was released in early March 1886. His freedom was short-lived. A broken man, the 46-year-old chief died four months later from tuberculosis.

Direct Link: <http://www.thestarphoenix.com/people+made+gently/11471064/story.html>

Aboriginal Identity & Representation

Naomi Lakritz: Statues of prime minister are latest victims of political correctness

October 26, 2015. 11:32 am • Section: [Opinion](#)

It's one of those stories that should be filed in the already bulging folder entitled, "World Going to Hell in Politically Correct Hand Basket."



A proposal for an installation of statues of Canada's 22 prime ministers at Wilfrid Laurier University is being shot down by the school's senate, among other opponents, as politically and culturally insensitive because the statues would alienate aboriginal and other marginalized groups.

I'd say that if you are attending a university and well on your way to the career of your choice you can hardly be considered marginalized. You are mainstream and living the Canadian dream, regardless of your ethnicity.

Nonetheless, Jonathan Finn, chairman of the communications department, says: "It's disingenuous to make a commitment to indigeneity and recognize that land belonged to First Nations people and then go and erect statues of leaders who took the land away from them, and were responsible for policies of genocide."

As the head of the communications department, Finn should recognize hyperbole when he hears it coming out of his own mouth.

There was no genocide in Canada. Genocide is the systematic, physical extermination of a people, with the goal of eliminating an entire race. The Armenians were victims of genocide from 1915 to 1917. The Holocaust was about genocide. So was Rwanda. No Canadian prime minister ever advocated or carried out the systematic killing of Canada's aborigines.

I'm surprised Finn and his fellow statue opponents aren't also advocating the university change its name to avoid alienating not only current students, but also prospective students who might be traumatized by seeing the name of former prime minister Wilfrid Laurier on their university application forms.

Successive Canadian governments instituted racist policies, but the term "genocide" must be reserved for Google's definition: "The deliberate killing of a large group of people, especially those of a particular ethnic group or nation."

Synonyms include "mass murder, mass homicide, massacre; annihilation, extermination, elimination, liquidation, eradication, decimation, butchery, bloodletting, pogrom, ethnic cleansing, holocaust."

None of that happened to aborigines in Canada.

But, since opponents to the statues insist on abusing that word, let's look at how genocidal some of the 22 prime ministers were. One has to wonder. I mean, Joe Clark and genocide don't exactly belong in the same sentence. Kim Campbell and genocide, either. And how could Pierre Trudeau be accused of genocide when he ushered in the Charter of Rights and Freedoms, which guaranteed equality to all Canadians?

You can't simultaneously be pro-equality and pro-genocide.

One of the statues at risk of alienating aboriginal students would be that of former Liberal prime minister Paul Martin, who, since leaving politics, has devoted his life to Canada's aborigines.

Have Finn and the other objectors ever heard of the Martin Aboriginal Education Initiative, founded by Paul Martin?

The group aims to "improve elementary and secondary school education outcomes for aboriginal Canadians." Better outcomes mean more aboriginal kids will go to university — including to the very campus which scorns to put up a statue of the man whose initiative will help them get there.

The distribution of university degrees among the population, according to the organization's website, is 5.1 per cent for Inuit, 8.7 per cent for First Nations, 11.7 per cent for Metis, and 26.5 per cent for non-aboriginal Canadians.

Perish the thought that there should be a statue on campus honouring Martin, who is doing something constructive about changing those abysmal statistics.

Not even Sir John A. Macdonald, who is pilloried for creating the residential schools, could be considered genocidal. As University of Calgary history professor emeritus Don Smith wrote in another newspaper in 2014, Macdonald fought for First Nations' right to vote, working "to give all those adult male Indians in Central and Eastern Canada, who had the necessary property qualifications, the federal franchise — without the loss of their Indian status."

The statues should go up. Given the quality of education in the schools these days, the students won't know who they are anyway.

Naomi Lakritz is a columnist with the Calgary Herald.

Direct Link: <http://blogs.theprovince.com/2015/10/26/naomi-lakritz-statues-of-prime-minister-are-latest-victims-of-political-correctness/>

Inspiration Redux: 7 More Indspire Winners for Indigenous Achievement in Canada

[Sam Laskaris](#)

10/27/15

Continuing our coverage of the 2016 Indspire Awards for indigenous achievement in Canada, we bring you the balance of the 14. These seven people have made their mark in law, the arts and health care, among other areas. Meet them below.

Education: Jo-Ann Episkenew



Jo-Ann Episkenew (Photo: Courtesy Indspire)

Jo-Ann Episkenew, who is Metis and lives in Regina, was honored in the Education category, for using indigenous and arts-based knowledge to help promote wellness among indigenous youth and adults.

“I love the work I do,” she said. “I guess this award is just icing on the cake for me. But I’m not doing this work for awards. I’m doing it for my community.”

Episkenew’s work includes research into suicide prevention, trauma and the effects of racism and colonization on respiratory health. She told ICTMN she was rather emotional when CEO president Roberta Jamieson called to tell her she was one of the Indspire recipients.

“I was crying when Roberta phoned me at the office,” she said. “It was like, Wow. It’s quite an honor, but I was shocked as well.”



Clint Davis (Photo: Courtesy Indspire)

Business and Commerce: Clint Davis

Clint Davis, who is Inuit and was born in Nunatsiavut, was selected in the Business and Commerce category for his work in indigenous business development. Since 2012 he's been the vice-president of Aboriginal Banking at TD Bank Group. His responsibilities include implementing a national indigenous banking strategy. He also chairs the board for the Nanatsiavut Group of Companies.

Law and Justice: Mark Stevenson



Mark Stevenson (Photo: Courtesy Indspire)

Mark Stevenson, Métis, was honored in the Law and Justice category. Stevenson, who has a law office in Victoria, B.C., started focusing on indigenous constitution matters in 1982, working with the Privy Council in Ottawa. Since then he has negotiated numerous agreements on behalf of indigenous people. These include oil, gas, mineral revenue sharing, pipeline, forestry and impact benefit agreements stemming from hydro mega-projects.



Public Service: Leonard George

Leonard George, a member of British Columbia's Tsleil-waututh Nation, was chosen in the Public Service category. A former chief of his First Nation, George is now a member of the Tsleil-waututh Economic Development Department, the business and economic development arm of the First Nation.



Joseph Boyden (Photo: Courtesy Indspire)

Arts: Joseph Boyden

Joseph Boyden is an accomplished Métis writer from Toronto honored in the Arts category. He has written three award-winning books; *Three Day Road*, *Through Black Spruce* and *The Orenda*. He currently splits his time living in Louisiana and in northern Ontario. All of Boyden's books thus far are about First Nations heritage and culture. *Three Day Road* is about two Cree soldiers in World War 1 who served in the Canadian military.



Pat Mandy (Photo: Courtesy Indspire)

Health: Pat Mandy

Mandy, a member of the Mississaugas of New Credit First Nation, was honored in the Health category. Her 45-year career has spanned nursing, administration and teaching, all for the betterment of indigenous health. She was a founding member of what today is known as the Aboriginal Nurses Association of Canada. She was also the first—and to date, only—indigenous president of the College of Nurses of Ontario. Plus she was a founding member of the Aboriginal Health Advocacy Committee.

Politics: Michael Kanentakeron Mitchell



Michael Kanentakeron Mitchell (Photo: Courtesy Indspire)

Mitchell, honored for his accomplishments in the Politics category, was the Grand Chief of the Mohawk Council of Akwesasne from 1984 until his retirement earlier this year. During his tenure as Grand Chief, Mitchell successfully negotiated for Akwesasne to regain control of its own justice, membership and policing. He also spearheaded various conservation, health and education programs.

Read more at <http://indiancountrytodaymedianetwork.com/2015/10/27/inspiration-redux-7-more-indspire-winners-indigenous-achievement-canada-162142>

Aboriginal Inequality & Poverty

Court decision has Eskasoni chief worried about those on social assistance

Staff ~ The Cape Breton Post

Published on October 23, 2015

ESKASONI — The Supreme Court of Canada won't be hearing the Maritime First Nations case involving social assistance programs on First Nations reserves, a decision that has drawn the ire of Eskasoni Chief Leroy Denny.



Leroy Denny

“We are disappointed and upset by the court’s decision,” said Chief Denny, the lead chief of the social portfolio for the Assembly of Nova Scotia Mi’kmaq Chiefs, who is in Millbrook for a meeting of Assembly of Nova Scotia Mi’kmaq Chiefs.

“Our priority has always been our Mi’kmaq community members who are on social assistance and are surviving on very little money. We had hoped that the courts would recognize that too.”

The Assembly of Nova Scotia Mi’kmaq Chiefs, joined by Chiefs in New Brunswick and Prince Edward Island, filed an application in March 2015 to request leave to appeal the decision of the Federal Court of Appeal in the Chief Jesse Simon v. Attorney General of Canada matter which allows the government to proceed with drastic cuts to social assistance rates for First Nations recipients. The chiefs also sought a stay of the Federal Court of Appeal’s decision.

In January 2015, the Federal Court of Appeal overturned an earlier decision which found that the Government of Canada did not consult First Nations before deciding to cut social assistance funding and failed to study the full impact of these changes on First Nations. The lower court found that evidence showed that the Harper administration was aware its decision would have severe negative impacts on Mi’kmaq individuals, families and communities, but chose to proceed anyway. The chiefs decided to appeal the decision to the highest court in Canada.

This case raises issues about accountability by the federal government to First Nations regarding services and programs on reserves. The chiefs are disputing federal claims that the cut to social assistance rates will create equality between First Nations recipients and their non-Native counterparts. They say the cuts result in greater inequality for First Nations since it further restricts access to supplementary programming comparable to what people off reserve receive. The Assembly of Nova Scotia Mi’kmaq Chiefs say there needs to be a partnership in addressing social assistance issues on reserves and changes such as these should be made unilateral by the federal government.

“We obviously still have major concerns moving forward,” said Chief Denny. “We need to know exactly what this is going to look like for our people and how it’s going to affect the bottom line. We hope that we can call on the newly elected Liberal government to work with us to ensure that our people aren’t starved in order to create Canada’s definition of a better life.”

Direct Link: <http://www.capecbretonpost.com/News/Local/2015-10-23/article-4320245/Court-decision-has-Eskasoni-chief-worried-about-those-on-social-assistance/1>

Innovative trades academy gives leg up to aboriginal youth

Canada's aboriginal population is the youngest and fastest growing in the country, a "made-in-Canada" solution to skills gaps.



Arcs fly from the weld as Lesley Henry works at her station as young women from Six Nations band train to become welders at UA Welding and Technology.

By: [Sara Mojtehedzadeh](#) Work and Wealth reporter, Published on Sun Oct 25 2015

It was the summer of 2011, and Ian Harper was combing Six Nations reserve near Brantford in search of the next generation of welders.

As the head of an innovative new training program to get more aboriginal youth into the trades, Harper had resources and expertise at his disposal. But he lacked one vital ingredient.

"I actually paid a guy with a pickup truck to go around dropping off flyers in mailboxes on the rez, because we couldn't fill up the program," he recalls.

Now, welding union United Association local 67's Technical Trades Academy boasts kids who bike 20 kilometres from the reserve to make class. It has young people who show up for a day of welding despite having just come off the night shift. It is celebrating 16 podium finishes in nation-wide skills competitions over the past three years.

And for many students, it has proved a life-changing experience.

"I was working security and smoke shops — nothing paying out. You're not learning anything, you're not pushing yourself to be better," says student Mike Mt. Pleasant, a 31-year-old dad from Six Nations.

But welding?

“I love it.”

“The aboriginal population is the youngest and fastest growing, so it’s a made-in-Canada solution to these sorts of skills shortages.” adds Sara Monture, the executive director of Aboriginal Apprenticeship Board of Ontario. “There is a population that is ready to step in.”

AABO is one of many aboriginal employment organizations partnered with the academy. Aside from its concerted effort to reach out to indigenous communities, the program offers more than \$12,000 worth of free instruction to pre-apprenticeship students of all backgrounds with a strong emphasis on securing them decent jobs.

“Right off the bat, our guarantee is 60 per cent (job placement) in this program,” says Harper, who is the academy’s director of training.

In its drive to be inclusive, the initiative also started Ontario’s first pre-apprenticeship training program for women. This year, around half of its participants are aboriginal. And last year while 60 per cent were unemployed when they signed up, 85 per cent left with a job in their field.

Those odds are now a draw for young people across the province. The academy, which is funded through union dues, the Ministry of Training Colleges and Universities, and manufacturing partnerships, will train over 500 full- and part-time tradespeople in 2015.

“They’re giving us a chance that no one else would give us,” says Jasmine Thibert, 24, who is Métis and originally from North Bay.

“We’re ambassadors in the trade for aboriginal people,” adds Craig Nadjiwon from Chippewas of Nawash Unceded First Nation in the Bruce Peninsula, who successfully completed the program and now works for construction giant Aecon.

Dispelling some bosses’ prejudices remains a challenge, Harper says. But the academy’s reputation is now attracting employers from far outside the local’s 60-kilometres catchment area.

“When I first started I couldn’t get a kid of aboriginal origin on a job anywhere other than local 67. Now Sudbury will take kids of this program.”

Direct Link: <http://www.thestar.com/news/gta/2015/10/25/innovative-trades-academy-gives-leg-up-to-aboriginal-youth.html>

First Nations' income assistance to be slashed by court ruling, chiefs worry

Calculation of income by household an issue for First Nations

By Laura Chapin, [CBC News](#) Posted: Oct 27, 2015 6:51 AM AT Last Updated: Oct 27, 2015 9:22 AM AT



Lennox Island Chief Matilda Ramjattan (Laura Chapin/CBC)

The chiefs of P.E.I.'s First Nations bands are worried about big losses of income in their communities after a Supreme Court decision last week.

The case was connected to a change made by the outgoing Conservative federal government in 2011 for all reserves in the Maritimes. Implementation was delayed by court challenges that ended when the Supreme Court of Canada dismissed the case.

Starting April 1, people living on-reserve on P.E.I. will have to meet provincial criteria to qualify for federal income assistance. A lawyer involved in the case estimates as many as 40 per cent of on-reserve people on P.E.I. who've qualified in the past will no longer be eligible.

Lennox Island Chief Matilda Ramjattan said one issue in her community is lots of homes have more than one family living in them because of the housing shortage. Because of the way the province calculates household income, she expects about 20 people will lose their income assistance.

"We're trying what we can with what we have, but these other impacts, it's just like, you take one step forward and three back. It's frustrating," said Ramjattan.

'Hardship for people'

Abegweit Chief Brian Francis estimates 120 people in his communities could be knocked off assistance altogether, and another 120 will lose income assistance while waiting for EI, something that was possible under the federal program.



Abegweit First Nation Chief Brian Francis (Laura Chapin/CBC)

Francis said it's not unusual for up to 80 per cent of the people on his reserves to be on income assistance from January to April, because of the Island's seasonal economy.

Chiefs around the Maritimes are concerned about the social impact of the loss of income — in particular more suicides, drug use, crime and children in care.

"It can be a considerable, you know, hardship for people, and because of that you don't know what can happen," said Francis.

"It's not necessarily going to be good for a community, that's for sure."

Ramjattan and Francis are both hopeful the new Trudeau government will reverse the decision after being sworn in.

In an email to CBC News Friday, Aboriginal Affairs said, "The Government of Canada will continue to work with First Nations in the Maritime Provinces to implement provincial rates and eligibility criteria."

Direct Link: <http://www.cbc.ca/news/canada/prince-edward-island/first-nations-income-assistance-to-be-slashed-by-court-ruling-chiefs-worry-1.3290106>

The link between poverty and race in Saskatchewan

By [Raquel Fletcher](#) Anchor/Reporter Global News, October 28, 2015 5:46 pm



One in four Saskatchewan children live in poverty.

REGINA – While one in four Saskatchewan children live in poverty, the rate is significantly higher for First Nations or Metis children: 64 percent of Aboriginal children live below the poverty line.

“Poverty in Saskatchewan is what we would call racialized,” explained Jo-Ann Episkenew, Indigenous People’s Health Research Centre Director and member of the Advisory Group on Poverty Reduction (a group appointed in 2014 by the Saskatchewan government). The advisory group released recommendations in August [to cut Saskatchewan’s poverty rate in half.](#)

Episkenew added that certain groups are more likely to be impacted by poverty such as single parent families, recent immigrants, people with disabilities and First Nations and Métis.

Carol Pelletier is a Regina mother of four with an undergraduate degree in Indian Studies. She said working, having kids and going to university while struggling to pay the bills each month is a tough reality.

“I was pregnant with my daughter, and I went on mat leave and E.I. (but) I couldn’t afford my rent. So I ended up moving in with my sister and gave up my apartment.”

Eventually she went to social services and returned to work early from her maternity leave. Years later after her fourth child was born and she had finished her degree, Pelletier declined a higher paying job because it bumped her into a higher tax bracket.

Her employer was accommodating, but she said, ” I never did qualify again for my daycare subsidy because of the fact that it took me that long to get them in a daycare and wait on a list and finally when I lost the spots -” she motioned a gesture of defeat. “So my mom helps out now with my babysitting.”

Pelletier works full-time at the North Central Family Centre as a culture coordinator. She also helps individual clients with work preparation and job skills development. Many are women and mothers in similar situations as to what she herself has experienced.

“It’s pretty much anybody who walks through the doors, but women tend to be the higher number,” she said. “They’re more concerned about being stable. A single male, you know, they can bounce from couch to couch, where that’s harder for a woman with a child.”

Pelletier faults gaps in government systems for ineffectively dealing with poverty, but acknowledges discrimination plays a part as well. In a workshop she offers her Aboriginal clients, she tells them to defy self-stigma.

“Everyday that you put on your pants since you were small, you went into a society that looked down on you, right? So how do you function?”

“You have a degree? Oh, good for you,” Pelletier said mockingly when asked if she’s ever encountered discrimination for being an Aboriginal woman. “Questions that I get asked? How many dads do you have for your children?”

Pelletier has overcome her own feelings of inferiority by seeking a higher education. She wants her clients to attain the same self-worth.

“When I’m walking into the room, you know I’m walking into the room. You know that I have presence. And it’s because I’m sure of myself. I have a good sense of self.”

Direct Link: <http://globalnews.ca/news/2291290/the-link-between-poverty-and-race-in-saskatchewan/>

Aboriginal Jobs & Labour

Nunavut premier promises sharper focus on Inuit hiring

New rules for business proposals; senior bureaucrat to monitor, report to premier

STEVE DUCHARME, October 23, 2015 - 9:10 am



Nunavut Tunngavik general assembly delegates meeting at Nanook School in Apex this week. (PHOTO BY STEVE DUCHARME)

Nunavut Premier Peter Taptuna took time off from the legislative assembly Oct. 22 to reassure delegates at Nunavut Tunngavik Inc.'s general meeting that he is serious about Inuit hiring in government, and that the Nunavut Inuit Training Corp. will help him do that.

The NITC, a new organization created out of a \$175-million pot of money that NTI received through a \$255-million [legal settlement with Ottawa](#), is tasked with training Inuit for government jobs in Nunavut.

"We have started to implement the settlement agreement with the Government [of Canada]. The Inuit training corporation will bring new opportunity for Inuit to be provided better education," Taptuna told NTI delegates at their general meeting in Apex, outside of Iqaluit.

Taptuna said the Government of Nunavut takes its responsibilities to uphold Article 23 seriously. That's the article in the Nunavut Land Claims Agreement that says governments should use affirmative action programs to increase the number of Inuit they employ.

To that end, Taptuna told the board he recently appointed an associate deputy minister to report directly to him on Inuit employment.

Taptuna said the GN has also implemented new requirements that will ensure companies doing business with the territorial government include Inuit job strategies in their tender submission proposals.

"We will hold departments to task and ensure they are taking meaningful steps," he told NTI.

However, based on a series of statements by NTI delegates to the premier after his address, some issues related to Article 23 and Article 24 are unresolved.

"Bids to the GN are 90 per cent outside contractors. One of the reasons why there is a lack of money [locally] is because of this. The GN should award contracts to Nunavut

businesses,” said Qikiqtani Inuit Association member Levi Barnabas, the chair of the Qikiqtaaluk Corp., the business arm of the Qikiqtani Inuit Association.

“Contractors are not Inuit. Inuit can work,” said QIA’s secretary-treasurer, Joe Attagutaluk.

NTI President Cathy Towtongie relayed to Taptuna a conversation she had with a qualified Inuk nurse who was passed over for a hospital job, Towtongie said, in favour of a non-Inuk nurse.

“I asked her what happened and she told me it was non-Inuit helping each other,” said Towtongie, who told Taptuna she wants to see more affirmative action at the GN.

With the Nunavut Legislative Assembly currently in its fall session, Taptuna was pressed for time and unable to answer board members’ questions immediately, but promised he would respond to each question in writing at a later date.

Board members for the new training corporation were also announced at the AGM.

Taptuna, along with education minister Paul Quassa, will represent the GN on the board. Towtongie, NTI vice-president James Eetoolook and regional Inuit presidents PJ Akeeagok, Stanley Anablak and David Ningeongan, will form NTI’s portion of the membership.

“The GN is committed to improving Inuit employment and helping Inuit gain the skills they need to obtain meaningful employment in the territory and across the country,” Taptuna said later in an Oct. 22 news release.

“Minister Quassa and I look forward to working on the Nunavut Inuit Training Corp. to ensure all Inuit share in the benefits of Nunavut’s vast economic potential.”

The NTI’s annual general meeting, held over three days in Apex, wrapped up Oct. 22.

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674nunavut_premier_promises_sharper_focus_on_inuit_hiring/

Aboriginal Politics

Can Trudeau deliver on his First Nations promises?

Liberal governments have talked a good game in the past

By Hayden King, [for CBC News](#) Posted: Oct 23, 2015 5:06 AM ET Last Updated: Oct 23, 2015 5:06 AM ET



National Chief Perry Bellegarde gifts Justin Trudeau with sweetgrass and a canoe during the annual Assembly of First Nations gathering in Montreal on July 7, 2015. Trudeau spoke about improving the relationship between the federal government and aboriginal people. (Ryan Remiorz/Canadian Press)

The 42nd Canadian election campaign is finally over. It was the 18th for First Nations people in the freedom-to-vote era.

And, this time, First Nation as well as Métis and Inuit people did indeed participate.

There were also more First Nation, Métis and Inuit candidates running for office than ever before and the greatest number — 10 — ever elected. Perhaps we will even see more than one cabinet minister.

By many accounts this election also saw the largest turnout of First Nation, Métis and Inuit voters, so high that some communities ran out of ballots.

Something clearly resonated. That something was, at least in part, Justin Trudeau.

While First Nation, Métis and Inuit issues were peripheral to the 12-week campaign, and nearly non-existent in the national conversation, [party leaders and candidates did work to address questions at the more local level.](#)

Trudeau spoke to the Assembly of First Nations, as well as participated in APTN's "Virtual Town Hall" broadcast; he even responded in writing to questions from the Ontario Federation of Indian Friendship Centres.

We have some idea of Trudeau's vision. It is ambitious. If considered seriously, what are the implications of the Liberal Party's commitments to Indigenous Peoples?

Nation to nation

First, or at least within the first 100 days, Trudeau has committed to an inquiry on missing and murdered indigenous women and girls.

He has also promised to consult in the three months leading up to the inquiry, and to focus on justice, healing and ending violence.

In this, and seemingly everything else related to First Nation, Métis and Inuit issues, Trudeau has routinely stressed a return to nation-to-nation relationships.

While it is not entirely clear what that entails, Trudeau did, in a speech to chiefs on the eve of the campaign in July, open by recognizing the importance of the Two Row Wampum.

This cardinal treaty in the canon of Haudenosaunee (Iroquoian) post-contact diplomacy demands mutual autonomy. As the common reading goes, First Nation signatories paddle their canoe, and settlers paddle theirs. Neither shall steer the other's vessel.

In practical terms, nation-to-nation should mean the closure of the Department of Aboriginal Affairs and an end to interventionist policies and attitudes.

But Trudeau went further during the campaign when he promised to review all Harper-era legislation on First Nations and repeal those that contravened Section 35 of the Constitution respecting aboriginal and treaty rights.

In his discussion with APTN, Trudeau actually proposed a "complete review" of *all laws* passed without consultation.

At the least, we should see the end to the previous government's Indian Act amendments, Transparency Act, Bill C-51 and so on. A review ought to include the Indian Act itself and the unilateral 1867 British North America Act.

Trudeau has also committed to implementing the recommendations of the Truth and Reconciliation Commission. In at least one speech, he mentioned that implementation would start with the UN's Declaration of the Rights of Indigenous Peoples.

At the heart of the declaration is land restitution, Article 26, which stipulates that "Indigenous Peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired."

Accepting the TRC recommendations while adopting UN declaration would be a package deal sure to improve the relationship.

Informed consent

In a related matter, the issue of veto power over resource development affecting indigenous lands also came up during the campaign.

Trudeau accepted the principle of free, prior and informed consent, stating "governments grant permits, communities grant permission."

Though consent will require federal legislation to bypass regulating agencies and coerce the provinces, which currently have jurisdiction over natural resources, it seems possible that First Nation, Métis and Inuit peoples might finally have this power restored.

In addition to all of the above, Trudeau has also committed to closing the gap in education, and advancing housing, health, policing, and child welfare issues collaboratively through a renewed Kelowna Accord effort.

He'll clean up dirty water, fix food security issues in the north, address the root causes of urban homelessness, restore a rigorous environmental assessment process, tackle Métis economic and legal concerns, and keep land conflicts out of the courts. And build the Freedom Road to Shoal Lake #40.

Note of caution

A brief note of caution is probably appropriate here.

Federal Liberal governments do have a record of breaking promises when it comes to Indigenous Peoples.

After the 1967 pro-rights Hawthorne report, Pierre Trudeau committed to a "just" new direction on Indian policy.

But what he delivered was a 1969 white paper aimed at assimilation.

In 1993, the Jean Chretien Liberals drafted a progressive Aboriginal platform for their first election, but once elected completely ignored it and any semblance of Aboriginal rights.

In fact, soon after they implemented a strict funding cap that has resulted in a de facto decrease in resources for communities every year for the past 24.

Despite this history, the First Nation, Métis and Inuit vote this time was hearty. We are told it mattered, and so why not expect the dramatic transformation explicit in Liberal Party commitments?

After all Justin Trudeau has promised real change.

Direct Link: <http://www.cbc.ca/news/aboriginal/can-trudeau-deliver-on-first-nations-promises-1.3284491>

For first time, Canada's indigenous flex their electoral muscles in a big way

For decades, many of Canada's Aboriginals have viewed voting in federal elections as something foreign. But that changed this year, as a newly galvanized community made their voices heard.

By Dylan C. Robertson, Correspondent October 23, 2015



Ottawa — Tania Cameron lives in a Canadian electoral district where most Aboriginal reservations lack drinkable water. Its overcrowded schools and crumbling infrastructure offer a snapshot of social ills that pervade native life.

“We also have a number of missing and murdered indigenous women,” she says. “A lot of families don’t know what ever happened to their loved one.”

But Kenora – her riding, or district, in north Ontario – also epitomizes a political awakening that swept the country in the run-up to Monday’s election.

Recommended: [How about this Canada quiz, eh?](#)

Until now, Aboriginals had cast as many as 20 percentage points fewer ballots than the general population since gaining the franchise 55 years ago. But that changed this week, as an Occupy-style movement, combined with crimes against the community that have shocked the nation, have pushed indigenous issues into the public consciousness.

Now, many Aboriginals are seeing political engagement as a path toward better conditions and opportunities for their communities. A turn-out-the-vote effort has tripled participation at some tribal reservations, while more indigenous members of Parliament have been elected than ever before.

“We’ve never seen this kind of engagement, in my lifetime anyway,” says Ms. Cameron, a councilor for her tribal community, or band as they are called in Canada. She spent the past six months coaxing fellow natives to vote.

Even so, like many others, Cameron is waiting to see whether the government will reverse centuries of mistrust and disappointment. “I’m going to hold them to account; I’m just going to watch and I’m going to be vocal.”

Treaty issues

The Aboriginal path to the ballot box was blazed in 2012, in the wake of a pair of issues touching on longstanding grievances.

In Parliament, the government of now-outgoing Prime Minister Stephen Harper had passed a law that limited environmental scrutiny for pipelines, including ones in Aboriginal territory.

At the same time, the local government of the Attawapiskat reserve, a remote reservation reachable only by plane, declared a state of emergency over wretched housing conditions as winter approached. Seniors and children had been getting by in tents, without water or electricity for years. But the crisis focused new national attention on the problem there as well as at other reserves across Canada, almost 40 percent of which lack clean drinking water.

According to most band councils, Canada has violated centuries-old land treaties by removing safeguards for ancestral lands and failing to provide adequate living standards. Most of Canadian soil is treaty land: areas where the British monarchy signed agreements with local bands. The treaties gave the crown ownership of vast swathes of land in exchange for supplies, and guaranteed that the bands would retain sovereignty over their reserves.

For example, one treaty gave the monarchy control over some 120,000 square miles of the Prairies, and the Aboriginals involved received cattle, tools, and guaranteed self-rule of their several dozen reserves, most the size of small towns.

In late 2012, the pipeline law and housing crisis prompted a small protest organized over Facebook called Idle No More. The phrase quickly spread online, launching hundreds of Occupy-style spinoffs across the country.



Aboriginal protesters and supporters in the Idle No More movement block the Blue Water Bridge border crossing to the United States in Sarnia, Ontario, in January 2013. Dave Chidley/The Canadian Press/AP/File

“The movement is really about trying to educate Canadians, I would say, to stop being idle on indigenous issues,” says Kiera Ladner, a prominent University of Manitoba researcher on indigenous governance. “We know Aboriginal people mean nothing to most Canadians.”

Violence against Aboriginals

The movement was further galvanized in August 2014, when a 15-year-old girl's body was found in a bag at the bottom of a river in downtown Winnipeg. Three months later and just miles away, a 16-year-old narrowly escaped death after being attacked twice and tossed into a river.

The two cases brought to light violence against Aboriginal women that stretched back three decades. According to national figures, 1,186 Aboriginal women have been reported as missing or murdered during that span, but prosecutions have been rare.

“We have hundreds of missing and murdered people, and nobody [cares],” says Daniel Printup, a housing director of Wabano, a bustling Aboriginal social-service center in Ottawa. “You lose a certain kind of humanity, not caring for people.”

The cases prompted public outcry, and both opposition parties pledged to launch a national inquiry into missing and murdered indigenous women.

Politicians were further put under pressure in June, when a Truth and Reconciliation Commission found that Canada had attempted “cultural genocide” against Aboriginal communities from the 1870s until 1996. During that span, the government took 150,000 children from their families to live in church-run dormitories known as “residential schools.” Many children never saw their parents again, were beaten for speaking their native languages, and were sometimes sexually abused.

After interviewing 7,000 survivors, an independent commission issued 94 recommendations for the government, from protecting dying languages to mandating more inclusion of Aboriginal history in schools. During the election, each party pledged to implement parts of the recommendations.

Mobilization

While the spotlight on multiple crises was energizing for many in Canada's Aboriginal communities, some saw participating in a federal election as violating their own sovereignty.

“Some people think that it's very important to vote and have influence, for a government that listens,” says Ladner. “But there's also people that see this as a treaty issue and a nation issue. Some people see voting in a Canadian election the same as voting in an election in the US or France.”

But this year, many more saw this election as the moment to try to flex Aboriginal muscle on the federal stage.

Offshoots of Idle No More analyzed each party's platform on Aboriginal issues and organized campaigns to get Aboriginal people registered to vote. The head of the largest indigenous group — representing 900,000 First Nations people — decided to vote for the first time, and urged his constituents to follow suit.

In May, Cameron started a Facebook page encouraging people in her remote riding to vote. By summer, she was spending her evenings on video chat, teaching scores of volunteers in remote communities how to get their neighbors registered.

“We owe it to our elders that fought for us to have the right to vote,” she says.

'That giant is awake'

Her work and others' paid off. As Canadians watched the Liberal party sweep the country Monday evening, Cameron's colleagues tallied a doubling and tripling of voter turnout at reserves across Kenora.

Officials have yet to tabulate data from individual polling stations, but Aboriginal-majority areas in the north of Manitoba and Saskatchewan saw a rise in voters by 18 percentage points and 36 percentage points respectively. At six reserves, officials had to photocopy blank ballots to meet demand.



Federal Liberal Leader Justin Trudeau receives a gift of sweetgrass and a miniature canoe from National Chief Perry Bellegarde after addressing the Assembly of First Nations congress in Montreal in July 2015. Ryan Remior/The Canadian Press/AP/File

And the indigenous presence within the halls of Parliament is larger now, too: Of the 338 members of Parliament elected, a record 10 are Aboriginal.

The morning after the vote, the grand chief for the province of Manitoba declared that native people were now a force to be reckoned with. "That giant is awake," Derek Nepinak told reporters. "A Liberal majority government is going to have to deal with a giant, in the indigenous people of these lands."

Hope and skepticism

Change was already in the air on election night, when Prime Minister-designate Justin Trudeau promised "a renewed nation-to-nation relationship with indigenous peoples that respects rights and honors treaties."

In addition to an inquiry, the Liberals have promised \$2.6 billion to improve Aboriginal education. They pledged to end boil-water advisories on reserves within five years by investing in water facilities.

Those points resonate with Cameron, but she notes all three issues persisted under 13 years of Liberal rule a decade ago. "I'm a little hesitant to take them at their word," she says.

Meanwhile, Ladner is much more skeptical that a new government will alleviate entrenched problems.

"It's not just about coming in and solving water issues on reserves. We may get a policy response, but will it transform the relationship between Aboriginals and Canadian society? I'm not sure. I have my doubts."

But the government may not have a choice but to listen. Canada's Aboriginal population, currently 4.3 percent of the overall, is also its youngest and fastest growing. As of 2011, nearly half of the Aboriginal population was under the age of 24.

"I hope we'll see native issues looked at more," says Abraham Kakegamic, an Ottawa retiree who was raised in a remote reserve in the Kenora district. Mr. Kakegamic has several friends who cast their vote for the first time in years on Monday.

"Politicians, they never seem to talk about us much," he says. "But maybe that's changing."

Direct Link: <http://www.csmonitor.com/World/Americas/2015/1023/For-first-time-Canada-s-indigenous-flex-their-electoral-muscles-in-a-big-way>

Still no resolution, after First Nations polling stations ran out of ballots

by [Ian Campbell](#)

Posted Oct 23, 2015 7:22 am MDT



Siksika First Nation's Chief is hoping there will be some kind of follow-up or investigation after their polling station was one of several to reportedly run out of ballots Monday.

Many people felt like they were turned away at the door.

The Siksika was just one of six polling stations that ran out of ballots in First Nation communities across the country.

To Chief Vincent Yellow Old Woman that's unacceptable.

According to Yellow Old Woman they were given 400 ballots; Siksika has 7,000 eligible voters and 4,200 showed up to vote.

"Nobody was happy when they ran out, and certainly it was upsetting and so, it's uncalled for," he said.

Yellow Old Woman doesn't buy the response 660 NEWS received from a spokesperson with Elections Canada that they were only out for 15 minutes.

Elections Canada still hasn't responded to our request for an official interview.

Meanwhile, many stakeholders are crediting the success of the First Nations turnout to 'Rock the Indigenous Vote'.

Organizer Cara Currie-Hall says there is a broken relationship between First Nations people and the government.

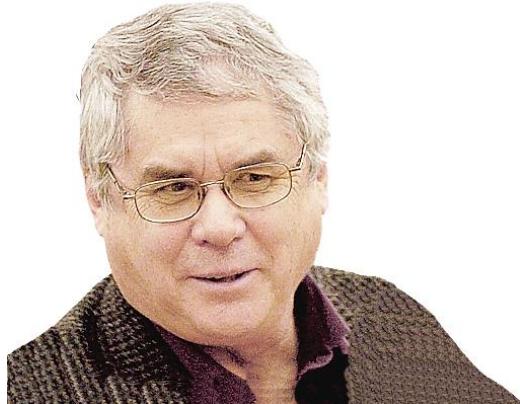
"It was really time to take back and push back and they recognize that their opportunity within a federal election to be able to vote and change the government and change that sort of a relationship is right now," she said.

Currie-Hall says they saw long lines at polls on reservations across the country.

Direct Link: <http://www.660news.com/2015/10/23/still-no-resolution-after-first-nations-polling-stations-ran-out-of-ballots/>

Cuthand: Saskatchewan First Nations facing watershed FSIN election

By Doug Cuthand, The Starphoenix October 23, 2015



Doug Cuthand

The rest of the country is sick and tired of politics, but we're not finished yet in Indian Country. With the federal election out of the way, it's time to look at the FSIN election.

Chiefs and delegates gather next week in Saskatoon to elect a chief and second vice-chief for the Federation of Saskatchewan Indian Nations.

The FSIN executive consists of a chief and four vice-chiefs. The elections are staggered, therefore vicechiefs Bobby Cameron and Heather Bear didn't have to face the voters this year.

Dutch Lerat, who is the third vice-chief, and Kimberly Jonathan, currently the acting chief but who holds the title of first vice-chief, were up for re-election but were acclaimed.

Helen Ben, Leo Omani and Cameron have all put their names forward to become chief, and Cameron had to resign as second vice-chief to seek the chief's job. So, along with the election for chief, there will also be a byelection to fill the post Cameron vacated. During this political dance, fourth vice-chief Bear was the wallflower who remained in place.

The three candidates for chief represent the new educated leadership that has emerged in Saskatchewan.

Ben has been an educator, community leader and a tribal chief from the Makwa Sahgaiehcan First Nation.

Her campaign stresses education. She wants to see parity in funding and quality education available to all First Nations children. She has a bachelor of education degree and is working on her master's in First Nations governance.

Cameron is a member of the Witchekan Lake First Nation. He, too, is a bachelor of education and has been a special-education teacher, band councillor and a vicechief of the FSIN for two terms. He currently holds the federation's education portfolio. He is also a hunter who shares meat with local people, elders and others in need.

Omani is chief of the Wahpeton First Nation. Over the past 31 years he has been the chief off and on, trading the position with Cy Standing. As chief he has served on numerous FSIN boards and commissions, and on the Prince Albert Grand Council. Omani's biography notes that each time the band "retired" him as chief, he returned to university, eventually receiving bachelor's and master's degrees and a PhD.

Meanwhile, an interesting race is shaping up for the office of second vicechief, with three candidates: Rod Atcheynum from Sweetgrass; Guy Lonechild from White Bear; and Bob Merasty from Flying Dust. Lonechild is a former FSIN chief who was relieved of his duties after a controversial case involving an impaired driving charge. He's looking for a comeback.

To further complicate things, Deloris Pahtayken from Onion Lake has filed for an injunction to halt the nominations, alleging that she presented all her paper work but was denied. However, FSIN's credentials committee maintains that her paperwork was not in order. The FSIN was reluctant to talk about a case that's before the courts, saying only that it will defend its position.

However, the election could be derailed and held at a later date if the injunction is granted. This could be costly, since FSIN elections require a full slate of chiefs and delegates based on a population formula, creating an assembly of around 800 people. Next week could mark another watershed election for First Nations: delegates could elect a woman or a doctoral degree holder for the first time as the FSIN's chief. Jonathan holds the title as the FSIN's first female chief, but was originally elected as the first vice-chief.

I have stuck my neck out in the past by predicting the election outcome. This has resulted in angry phone calls from the losers and veiled threats. So I will forgo making any predictions and save myself the stress and aggravation.

Also I have to give full disclosure. Ben served as principal of our school on Little Pine and was well regarded by the community. I have known Omani for years and consider him a good friend. While I have not known Cameron as long, I have great respect for his family whom I have known for years.

They are all good people, and I wish they could all win. But I'll leave that up to next week's assembly.

Direct Link:

<http://www.thestarphoenix.com/cuthand+saskatchewan+first+nations+facing+watershed+fsin+election/11461525/story.html>

Behind the scenes on the push to rock the indigenous vote

Voter turnout fluctuated wildly across the country but AFN National Chief Perry Bellegarde expects this to be the biggest First Nation voter turnout ever — in some communities it was 90 per cent greater than in the 2011 election.



The hashtags #RocktheVote and #RocktheIndigenousVote were used on election day as people posted selfies of their trip to the ballot box.

By: [Tanya Talaga](#) Global Economics Reporter, Published on Fri Oct 23 2015

The movement to get the indigenous vote out on Oct. 19 was called #RocktheVote — and that's exactly what it did.

While the numbers are still being crunched, voter turnout fluctuated wildly across the country but AFN National Chief Perry Bellegarde expects this to be the biggest First Nation voter turnout ever — in some communities it was 90 per cent greater than in the 2011 election.

Overall, in the 2011 election the aboriginal voter turnout was 44 per cent.

Weeks before the Oct. 19 election, Bellegarde made an unprecedented pitch to all indigenous voters, imploring them to get out the vote in order to influence 51 ridings across Canada. Bellegarde himself voted for the first time last Monday.

Historically, voter turnout among indigenous people is low. Many feel their relationship is with the British Crown and as such, don't want to cast a ballot in another government. Indigenous people in Canada did not receive the right to vote until 1960.

Manitoba Grand Chief Derek Nepinak said the move to unseat Prime Minister Stephen Harper "awoke the sleeping giant in our people."

For many indigenous voters, this was the first time they had ever gone to the polls.

"We can still be a member of the Cree Nation but we have the right to vote. That doesn't make us any less First Nations or weaken our sovereignty. Again, if you are a dual citizen in Canada and the United States, you can vote in both, it doesn't make you less Canadian," Bellegarde said.

After Harper's government refused to deal with a host of indigenous issues — from not calling an inquiry into the disappearance and murder of 1,186 indigenous women and girls, or address the lack of drinkable water in nearly 132 First Nations communities — aboriginal people empowered with the success of social movements such as Idle No More, collectively said, "Enough was enough," and moved to get into the game. Among the casualties was Conservative Bernard Valcourt, the aboriginal affairs minister, who lost his seat in New Brunswick to Liberal René Arsenault.

"The excitement on the ground was huge. I know certain chiefs shut down their communities and bused their people to the stations. Some chiefs went door to door, knocking on their reserves, to make sure people were educated and aware that it is voting day," Bellegarde said.

Vicky Loon, 61, a Mishkeegogamang First Nation member in northern Ontario, said she can't remember the last time she voted. "I just wanted to get Harper out of the picture. I have concerns about our people and what is happening to them — the murdered and missing women, education," she said.

The turnout was so big that at least six communities ran out of ballots. In Ontario they were Onagaming First Nation, Shoal Lake 40, White Fish Bay and Fort Hope, while in Saskatchewan, Big River First Nation reportedly ran out of ballots, as did southern Alberta's Siksika First Nation.

"That shows you Elections Canada didn't do a proper calculation. This is a double-edged sword, it is a good thing the high voter turnout was huge because they ran out of ballots, but, at the same time it is unfortunate that those ones that did turn out had to wait or may not have had their right to vote recognized. We have to make sure that never happens again," Bellegarde said.

Diane Benson, a spokesperson for Elections Canada, said they "are aware of media reports that claim that Elections Canada ran out of ballots in some locations. Based on our research and follow-up with returning officers, all indications are that no electors

were denied the opportunity to vote as a result of a polling station running low on ballots.”

Three Indigenous candidates in one riding:

In at least three ridings, three indigenous candidates duked it out.

In Northern Saskatchewan, all three major parties fielded an indigenous candidate.

At Big River Fist Nation, buses were rented because one of their band members, Lawrence Joseph, was the Liberal candidate in the riding of Desnethé-Missinippi-Churchill River.

In a nail-biter, Joseph lost by 70 votes to Georgina Jolibois, a Dene candidate running for the NDP. Voted out of office was incumbent Conservative MP Rob Clarke of Muskeg Lake Cree First Nation.

Three indigenous candidates ran in the riding of Labrador. The incumbent, Liberal MP Yvonne Jones (Inuit-NunatuKavut) won, but she faced off against Conservative candidate Peter Penashue (Innu) and the NDP's Edward Rudkowski, who is also Inuit.

In Nunavut, three Inuit candidates took each other on and the Liberals' Hunter Tootoo won, unseating Leona Aglukkaq, a Conservative cabinet minister.

Move to get rid of Conservatives:

In northern Ontario, Nishnawbe-Aski Nation (NAN) made a concentrated effort to get rid of Natural Resources Minister Gary Rickford, who was running for re-election in the Kenora riding.

“Many NAN and Grand Council Treaty (GCT) #3 First Nation leaders are frustrated with incumbent Conservative MP Greg Rickford who, during his terms as MP and cabinet minister, has failed to represent the interests of First Nations in his riding. Fifteen First Nations are currently on boil water advisories in the Kenora riding,” NAN Grand Chief Alvin Fiddler, along with GCT #3 Grand Chief Ogichidaa Warren White, wrote in an open letter to his members.

Their push was successful. In the north, at least four reserves ran out of ballots. Elections Canada approved photocopying more.

In the 2011 election, about 25,000 votes were cast in Kenora but this time, there were nearly 30,700 and 2,909 can be attributed to First Nation votes, according to NAN numbers.

“Based on the returns, over half the increase (in Kenora) was because of our communities voting. It is a tremendous spike,” Fiddler said.

“Even after they ran out of ballots, the people in the lineup didn’t move. They didn’t leave. They didn’t go home. They just stayed there. They waited until photocopies were made and they could cast their votes,” said Fiddler.

Fiddler said Elections Canada’s record of registered voters needs to be updated because it doesn’t jibe with the general membership lists.

“For example, in Mishkeegogamang First Nation, the population is close to 1,000 people and they only have 70 or 80 eligible voters. These numbers need to be re-examined,” he said.

At Alberta’s Cold Lake First Nation, a record 355 members cast their ballots, said Chief Bernice Martial in a release. About 2,500 people are members of Cold Lake.

“We expect good governance for our peoples, not based upon a paternalistic relationship that was tumultuous in nature. We encouraged our Cold Lake First Nations members to vote, as our voice matters and we are dual citizens,” she said.

Social media push:

The hashtags #RocktheVote and #RocktheIndigenousVote were used on election day as people posted selfies of their trip to the ballot box.

Many first-time voters tweeted pictures of themselves or their loved ones. Gail Muskego said this of her mom, Rosie: “My mom, Rosie Muskego, 84 yrs, got her right to vote as a First Nation when she was 30 yrs old in 1960. Today, first time ever, she exercised her right.”

In the north, Tania Cameron, a former NDP candidate, was credited for working hard to get the vote out doing everything from putting up posters, organizing drives to polling stations and teaching people how to register to vote.

“In the evenings, I talked to people by Skype, by phone, went over a Power Point presentation. It was the volunteers, though, that got the vote out. I don’t have the resources to do this all the time, it wasn’t a paid position and I got so many messages from chiefs asking for me to come to talk to them. I didn’t have the time to do that so I offered to train people,” Cameron said.

“I love the fact there were Rock the Vote teams working in communities. I put a call out to all our chiefs on Monday asking for them to send all their staff out to try and get the people to vote. They did,” she said.

At Pikangikum First Nation, a troubled northern community with a high youth suicide rate that has garnered international attention, 280 people voted — last time it was only 75 people, in a community of about 600. “It makes me feel so proud,” Cameron said, adding many young people headed to the polls.

After the 2011 federal election, Joshua Fraser, a Liberal supporter, couldn't believe that not a single indigenous person was elected MP under the Liberal banner.

Fraser, believing that First Nations people are better off if they are an elected part of the government, got to work.

In his spare time, Fraser, who is Anishnaabe, Cree and Tsuu'Tina, started a social media blog and Twitter account called @indigpoli and he began to promote all indigenous candidates, no matter what the political party.

"I haven't done this alone. I've had help from many people including indigenous candidates and partisans from all parties," Fraser tweeted.

"I may be partisan, however I did my best to support and promote indigenous candidates from all parties," he said.

The Indigenous Caucus:

A record 10 aboriginal members of Parliament were elected last Monday, forming what is being called an "indigenous caucus" within the federal government.

The 10 represent aboriginal peoples from coast to coast to coast and were elected from a roster of 57 indigenous candidates. In 2011, seven indigenous candidates were elected.

In the West, former British Columbia regional chief Jody Wilson-Raybould, said to be among the list of new MPs who could be in prime minister-designate Justin Trudeau's new cabinet, was elected in the new riding of Vancouver-Grenville. In Nunavut, Tootoo, also a cabinet favourite, turfed incumbent environment minister Aglukkaq.

Direct Link: <http://www.thestar.com/news/canada/2015/10/23/behind-the-scenes-on-the-push-to-rock-the-indigenous-vote.html>

Canadians gave Harper collective rebuke, says Joseph Boyden

Canada does not need divisiveness going forward, Boyden tells The National's Wendy Mesley

[CBC News](#) Posted: Oct 24, 2015 5:00 AM ET Last Updated: Oct 24, 2015 5:00 AM ET



Joseph Boyden on having a voice in this election 9:00

What just happened on Monday night?

To hear Joseph Boyden tell it, it was a collective rebuke.

"The Harper government wanted to take us down a path in this election and Canadians wholeheartedly said 'No, I don't think so.'"

The Canadian novelist announced his support for Justin Trudeau in the days before the election, kicking off a firestorm in the process by calling the Harper government's niqab policies "race-baiting." Boyden, who lives part-time in United States, said that such political tactics can work south of the border. Not here.

"In 20 or 30 or 40 years, North America will no longer be a country where the white people are the majority," he said.



Canadian novelist Joseph Boyden announced his support for Justin Trudeau in the days before the election, kicking off a fire storm in the process by calling the Harper government's niqab policies "race-baiting." (CBC)

"This is where the Tea Party stemmed from in America. They see this coming and they're like, 'we're scared of change. We must put the brakes on it.' And I saw the Conservative campaign try to step into that territory. And very poorly."

In an interview with The National's Wendy Mesley, Boyden argued that Canada does not need divisiveness going forward.

"The 21st century is calling for anything but fearfulness," he said. "How do we save our environment? How do we save our economy?" he said.

"You see what happened with the pipeline going west through British Columbia? The First Nations stopped that," Boyden said, referring to the Northern Gateway pipeline, a project that faced stiff opposition from aboriginal groups.

"You have to be inclusive if things are going to work."

You can watch the full interview with Joseph Boyden, including his thoughts on why Canada's still a racist country, by clicking on the link above.

Direct Link: <http://www.cbc.ca/news/aboriginal/joseph-boyden-harper-race-baiting-1.3286165>

Anger at Stephen Harper, disenfranchisement fuelled aboriginal voter turnout, say activists

Some communities saw voter turnout up by 270 per cent

By Chinta Puxley, The Canadian Press Posted: Oct 25, 2015 3:46 PM ET Last Updated: Oct 25, 2015 3:48 PM ET



Tania Cameron launched 'First Nations Rock the Vote' to encourage First Nations to hold information and identification clinics for their members. (Tania Cameron/Twitter)

Aboriginal activists who spent months mobilizing First Nations communities say outgoing Prime Minister Stephen Harper's attempt to disenfranchise aboriginal voters backfired and fuelled turnout so high that some reserves ran out of ballots.

Some aboriginal communities saw voter turnout spike by up to 270 per cent in the Oct. 19 election despite the Fair Elections Act which made it harder for someone to vote without approved identification.

In the riding of Kenora, which includes 40 First Nations in northern Ontario, voting on the reserves was up 73 per cent — almost 3,000 voters. At least four of those First Nations ran out of ballots and either used photocopies or waited for more to be brought in.

"It was so heartening to see," said Tania Cameron, a driving force in getting those people out to the polls — many for the first time — both in Ontario and across Canada. "I was thinking we're going to see a turnout that Harper never expected."

Cameron is a band councillor in Dalles First Nation. She started the 'First Nations Rock the Vote' page on Facebook and organized countless "ID clinics" where people could see if they were registered or had the required identification to cast a ballot. Others started up similar chapters across the country, urging First Nations people to vote.

Harper saw the increased political activism amongst First Nations during the Idle No More movement and thought "we've got to make sure these people don't vote," Cameron said. She wanted to prove him wrong.

"Harper's intent was to suppress the indigenous vote and that motivated me," said Cameron, a former NDP candidate. "It just caught on. I think the excitement of getting rid of the Harper government, showing Harper that his oppression tactics weren't going to work — I think that was a huge motivator for many people who decided to step up."

Record number of aboriginal MPs elected

A record 10 aboriginal MPs were elected when the Liberals swept to power Monday, ending the Conservative rule of almost a decade. In Kenora, where aboriginal voter turnout was high, Conservative Natural Resources Minister Greg Rickford went down in defeat.

Although Elections Canada has not calculated national aboriginal voter turnout yet, chiefs say the election "awoke a sleeping giant" amongst a usually quiet electorate. When some polling stations ran out of ballots, Cameron said no one walked away in disgust. They just waited until another batch was brought in.

Leah Gazan, a First Nations activist and education instructor at the University of Winnipeg, said the turnout was a direct reaction to the divisive tactics of the Harper government. Bringing in Bill C-51 — which many felt criminalized First Nations activists — and cutting funding for aboriginal organizations while weakening environmental protection only strengthened the resolve of First Nations voters, she said.

"He was quite violent with indigenous people through aggressive cuts and aggressive legislation that aimed to silence indigenous people," Gazan said. "As much as he attempted to divide, he really brought people on Turtle Island together."

It's not clear how sustainable the political engagement is, she said. The Liberals have made a lot of promises to First Nations people, not least of which is to call an inquiry into missing and murdered aboriginal women.

But this election has shown aboriginal voters are a force to be reckoned with, Gazan said.

"Part of the reason why they don't pay attention is because of voter turnout — it doesn't impact their privilege," she said. "With a higher indigenous turnout, they'll know they can't take it for granted."

Direct Link: <http://www.cbc.ca/news/politics/aboriginal-vote-disenfranchisement-harper-1.3288010>

Indigenous voters watching new Prime Minister closely

Voters want to see action on missing women, truth and reconciliation

[CBC News](#) Posted: Oct 26, 2015 7:51 AM CT Last Updated: Oct 26, 2015 7:51 AM CT



Federal Liberal Leader Justin Trudeau receives a gift of sweetgrass and a canoe from National Chief Perry Bellegarde after addressing the Assembly of First Nations congress in Montreal on Tuesday, July 7, 2015. (Ryan Remiorz/Canadian Press)

Indigenous voters came out in record numbers to vote in last week's federal election. Now, a First Nations broadcaster and writer says prime minister designate Justin Trudeau will be held to account.

Angela Sterritt told Saskatoon Morning host Leisha Grebinski that expectations are high.

"Justin Trudeau has quite a laundry list, or mountain, of promises that he's made," she said. "Within the first 100 days, he's committed to an inquiry on Missing and Murdered Indigenous Women and girls. That's something indigenous people absolutely have their eye on."

However, Sterritt said the list of promises doesn't end there. She says Trudeau is talking about stressing a nation-to-nation relationship between First Nations and the federal government, as well as repealing some laws drafted by the Conservative Party over the past decade.

"Bill C-51, all the omnibus bills, the Indian Act," she said. "Then we see him talking about implementing the recommendations coming out of the Truth and Reconciliation Commission."

Sterritt said many people, including herself, hadn't voted in a federal election before this. She said that means voters will be focusing even more closely on the issues.

"I think this time around, a lot of indigenous people felt that this was really a protest vote," she said. "This was really a chance to see a shift in government and a shift in some of those policies."

Direct Link: <http://www.cbc.ca/news/canada/saskatoon/indigenous-voters-watching-new-prime-minister-closely-1.3288555>

Canada's First Nations helped Trudeau win. Now can he give them justice?

Jasmine Andersson

The new prime minister has pledged to tackle the inequalities – from inadequate education to a lack of clean water – that affect indigenous communities



Members of First Nations marched in Montreal to demand attention during the Canadian election campaign in October 2015. Photograph: Cristian Mijea/Demotix/Corbis

Monday 26 October 2015 16.30 GMT Last modified on Monday 26 October 2015
16.32 GMT

At just 43, [Justin Trudeau](#) has become the new prime minister of Canada. A humble family man who seeks to build on the legacy of his father, Pierre Trudeau, the Liberal party leader has won not only a [surprise majority](#), but also the support of the country's most overlooked demographic – [the indigenous community](#). Comprising roughly 1.4 million people, the First Nations tilted the vote in favour of the youthful Trudeau, who declared that he sought to [“renew the nation-to-nation” conversation](#) between aboriginal Canada and the rest of its peoples.

Now that Trudeau has decided to address Canada's indigenous community, attention is drawn to its fraught colonial history, and the new leader's quest to make the biggest [scheme of reparations](#) to aboriginal people in Canada's history.

Understandably, large parts of the community are sceptical of his proposals. The former prime minister, [Stephen Harper](#), took a hard line in comparison to the progressive Liberals, and his refusal to deal with indigenous human rights issues has further damaged the relationship between the government and the community. When it was revealed that nearly [1,200 women](#) had gone missing or been murdered in the indigenous community in the past 30 years, Trudeau pledged to launch an “immediate” inquiry, which will be essential in gaining the trust of the Native community.

While the New Democratic party declared that it would press for the inquiry to take place within the first 100 days of government, Trudeau's party is already flailing with the figures. Jody Wilson-Raybould, a Liberal party MP and aboriginal woman, said: “I'm not going to speculate on how soon, but we did use the word ‘immediately’ [in the campaign].” It is this line between emotive rhetoric and precise strategy that could lead the Trudeau administration into trouble.

Half of indigenous children live below the poverty line as a result of the horrors of the reservations

Although that sense of distrust might seem odd to the most sceptical of political bystanders, it is understandable why some aboriginal people might not be willing to trust the first white man willing to make a promise. Trudeau has unveiled [plans to spend \\$2.6bn](#) (£1.3bn) on improving the poor state of indigenous education, but critics are unsure where this money is coming from – the previous Liberal government insisted on a 2% cap on aboriginal education spending. And Trudeau must tackle the root causes of educational inequality rather than just throwing money at the problem. As late as 1996, indigenous children were forced to attend [residential schools](#), Canadian government boarding facilities in which they were frequently beaten, tortured and raped. To this day, roughly [half](#) of aboriginal people complete secondary school education, with half of indigenous children [living below the poverty line](#).

Trudeau needs to get the basics right before he can gain pace on issues of social equality, and it appears that the basics will take a long time. Two thirds of all indigenous water in Canada has been under an arcane “boil water advisory” at some point since 2004, with 400 out of 618 First Nations communities without a secure supply of drinking water. The reserve community Shoal Lake 40 has its drinking water shipped in on a faulty barge, and has not been given the funds to build a road that would allow it to create a desperately needed water treatment plant. In a pledge to eliminate boil water advisories over the next five years, Trudeau declared that they were “not right in a country like Canada”.

Trudeau has inherited far more than his father’s legacy as the next leader of Canada. Left to rectify a history of indigenous distrust, he must act swiftly and efficiently on his promises to unify aboriginal Canada and the rest of its people. Although money doesn’t appear to be a problem when it comes to Trudeau’s plans and commitments for the community, an overhaul of the root causes of these horrendous issues of social equality needs to be made in order to ensure that the leader is listening to his people in the nation-to-nation conversation, rather than being a one-way barrage of idealistic, well-versed Trudeauopia.

Direct Link: <http://www.theguardian.com/commentisfree/2015/oct/26/canada-first-nations-trudeau-inequalities-education-water-indigenous-communities>

After peaceful split, Mi'gmaq chief says government should improve consultations

By [Laura Brown](#) Video Journalist Global News, October 27, 2015 3:29 pm



MONCTON – The Assembly of First Nations Chiefs in New Brunswick will continue to exist until the next fiscal year, says Mi'gmaq Chief George Ginnish.

Then, the Mi'gmaq chiefs will form their own group. This comes after New Brunswick's Maliseet chiefs announced they would be forming their own representative body, leaving the Assembly.

“The Mi’gmaq First Nations have said it’s important for us to work together especially given the approach that government and business take in regards to the consultation,” Chief Ginnish said in an interview with Global News Monday.

Chief Ginnish stressed the split was peaceful, that it happened because of a difference of opinions, not out of malice.

“We still have an Atlantic Policy Congress that represents the entire Atlantic and we’ll work together with anybody that sees the benefit of doing that,” he said.

“As it is now, this group has decided that they’re better to represent themselves. That’s not an issue with us. We’re going to continue to work on behalf of our people to the best of our ability. That’s our responsibility.”

He said his disappointment lies with the provincial and federal governments, that they’re not completely adhering to their duty to consult aboriginal groups at a critical time.

Ginnish, chief of the Eel Ground First Nation, says his people have a right to be consulted and included in all discussions, including on major projects like the Energy East Pipeline and Sisson Brook Mine.

“This is not where we expected it would be. It’s not living up to the spirit of the agreement. We’ve had to do that with the previous two premiers and we’ll do that again with the current premier,” he said.

He said Mi’gmaq First Nations are not looking to stop all development but that their Aboriginal and Treaty Rights must be respected during the process.

In March, Premier Brian Gallant said at least one person in each government department would be trained on the duty to consult, which is the Crown’s obligation to consult aboriginal groups on decisions.

When asked, repeatedly, about progress, Global News received a statement from Ed Doherty, Minister Responsible for the Aboriginal Affairs Secretariat.

“Government will work with the First Nations community to look for opportunities in areas of partnership and co-operation,” it read. “We respect the heritage and culture of our First Nations community and our government remains committed to working with all First Nation Chiefs and councils.”

“One of our elders speaks to this. He says for too many years, we’ve stood by the side of the road and we’ve watched trucks drive by with our resources,” Ginnish said.

“We’ve had lip service from government saying we want to talk about revenue, resource-sharing, it’s important that First Nations be part of that. The talk has been great but it’s time to walk the talk now.”

Direct Link: <http://globalnews.ca/news/2302133/after-peaceful-split-migmaq-chief-says-government-should-improve-consultations/>

Justin Trudeau handling of aboriginal affairs to be closely watched

Education and clean water are the top two priorities for aboriginal communities, say advocates

By The Early Edition, [CBC News](#) Posted: Oct 27, 2015 12:14 PM PT Last Updated: Oct 27, 2015 12:39 PM PT



Federal Liberal Leader Justin Trudeau addresses the Assembly of First Nations general assembly in Montreal on Tuesday, July 7, 2015. (Ryan Remiorz/CANADIAN PRESS)

Aboriginal advocates say that Canadians should give northern communities more respect, noting much of the youth and aboriginal vote rested on the prime minister-designate, Justin Trudeau, promising to put more resources into issues affecting First Nations communities.

The October 19th federal election saw a record 10 aboriginal MPs elected and high voter turnout in First Nations communities.

"I think young people and people of indigenous descent are now empowered enough to know that they can vote him in, and they can vote him out," said Cynthia Wesley-Esquimaux, vice provost of aboriginal initiatives at Lakehead University.

She says it's about time Canadians take First Nations communities seriously.

"The northern communities in this country are sitting on the resources that make sure that other people in the country have the lifestyles that they're accustomed to," she said. "They are really what helps make Canada Canada."

Valuable new faces



Prime minister designate Justin Trudeau has several aboriginal MPs in his caucus to consider when building his cabinet, including (clockwise from upper left): Jody Wilson-Raybould, Robert Falcon-Ouellette, Dan Vandal and Hunter Tootoo. (CBC)

Of the 10 aboriginal MPs elected, eight are Liberal and two are NDP. Wesley-Esquimaux says their experience walking in both the mainstream and indigenous worlds will be a huge asset to incoming prime minister Justin Trudeau.

"They may be rookie MPs in some instances, but they're astute and seasoned politicians in their own communities. Many of these people are leaders already so they have already had a hand in developing policy, they've been at negotiation tables."

Top priorities

Wesley-Esquimaux says improving education and water quality are the top two priorities for First Nations communities.

"We need clean water. Everybody needs water, no matter what."

She added that education gives aboriginal youth the ability to stand "tall and proud and strong."

"They need their education from their elders and they need the education that the western model offers."

Wesley-Esquimaux acknowledges addressing these issues will be tough, but she says Trudeau has had more exposure to indigenous affairs than any other prime minister before him. And most importantly, she says he has the desire to put resources into First Nations communities.

"I think he has the will to move that mountain, and it is a big mountain, right across the country."

Direct Link: <http://www.cbc.ca/news/canada/british-columbia/justin-trudeau-handling-of-aboriginal-affairs-to-be-closely-watched-1.3289759>

Indigenous Leaders Look to Justin Trudeau for Adherence to 'Obama Style' Campaign Promises

[Cara McKenna](#)

10/28/15

Indigenous people are holding Canada's new prime minister to account on a host of ambitious "Obama style" campaign promises around rights and reconciliation.

A number of aboriginal leaders have reminded Justin Trudeau that their expectations are high since the Liberal leader was elected on October 19. Some added that indigenous communities' trust must be rebuilt after a decade of Conservative rule under Stephen Harper.

Assembly of First Nations National Chief Perry Bellegarde said he hopes to sit down with Trudeau before he announces his cabinet on November 4. Bellegarde told APTN that he wants to see funding in the April 1 federal budget go toward First Nations education and training, on-reserve housing, access to bottled water, addressing high suicide rates and getting children out of foster care.

"We're going to keep putting the new prime minister's feet to the fire in terms of expectations," he said. "It's going to be a more respectful relationship, a more co-operative relationship."

Trudeau told the AFNs' annual general assembly in July that a Liberal government would conduct a full review of existing legislation imposed on aborigines—vowing to rescind measures that are in conflict with either constitutional rights or the United Nations Declaration on the Rights of Indigenous Peoples.

"Bill C-51 is an excellent example," he said at the time about the Conservatives' controversial anti-terror bill, which Trudeau backed when it was adopted by Parliament. "While we support the security measures in this bill, we are committed to repairing and repealing the sections that are cause for so much concern."

The law is controversial among First Nations, Inuit and Métis people because of its potential to subject their activities to increased surveillance, something they were already battling without the law.

Trudeau also said his government would endeavor to resolve grievances with current historical treaties and land-claims agreements, and promised to launch an inquiry into Canada's epidemic of missing and murdered aboriginal women. In addition he pledged to meet all 94 extensive recommendations in the report released by the Truth and Reconciliation Commission (TRC) earlier this year around the country's legacy of residential schools.

AFN Quebec-Labrador Chief Ghislain Picard was one of numerous leaders who issued statements after Trudeau was elected, reminding him of his promises.

“We are ready to work and to start a new nation-to-nation relationship with this new government. However, trust has to be rebuilt,” he said. “It is essential that the new prime minister respects the commitments he made in his electoral platform and that he rectifies the extremely poor conditions that the last ten years have left.”

Grand Chief Stewart Phillip of the Union of B.C. Indian Chiefs also declared that the Liberals “must meet or surpass the great expectations created by their sunny, Obama-style promises.”

Métis National Council president Clément Chartier, B.C. AFN Regional Chief Shane Gottfriedson and Ontario Regional Chief Isadore Day also announced great hopes for Canada’s new government, as did Inuit leaders such as Nunavut Tunngavik Inc. (NTI) President Cathy Towtongie.

“I encourage Prime Minister-Designate Trudeau to be open and receptive to working with Inuit and NTI, and I look forward to developing a positive working relationship with him,” Towtongie said in a statement. “When NTI met with Mr. Trudeau earlier this year, we found him to be receptive to working with Inuit to ensure our respective land claims and issues are given priority in his government.”

She and other indigenous leaders emphasized the importance of convening an inquiry into missing and murdered aboriginal women, something that Trudeau promised to do within the first 100 days of his administration.

“I am particularly pleased to learn that he has listened to Canadians and will call for an inquiry into missing and murdered Indigenous women in Canada,” Towtongie said. “An inquiry is a necessary and critical step in improving the way Canada treats Indigenous women and crimes against Indigenous women.”



Métis National Council President Clément Chartier, left, poses with Liberal Party Leader and Prime Minister Designate Justin Trudeau. (Photo: via Métis National Council)

"I am full of hope today," said Chartier in a statement. "After a lost ten years, the Métis Nation now has an opportunity to engage with the new government on a nation-to-nation, government-to-government, distinctions-based approach in the pursuit of Métis rights, recognition and self-determination. I was impressed by the depth of Justin Trudeau's commitments during the campaign and am confident that as Prime Minister, he will press forward with us to achieve real change."

While expressing relief and optimism, the leaders said that resetting the relationship between the government and Indigenous Peoples would not be easy.

"There will be difficult work ahead. There are great damages to repair after a decade of lost progress," said Day. "However, I am hopeful that [this] is the beginning of a new era in Canada—one where Indian status will no longer be a barrier to health care, education or economic opportunity."

Read more at <http://indiancountrytodaymedianetwork.com/2015/10/28/indigenous-leaders-look-justin-trudeau-adherence-obama-style-campaign-promises-162238>

First Nations leaders heartened by Trudeau's promise

By Jason Warick, The Starphoenix October 29, 2015

First Nations leaders are heartened by the election of a federal Liberal government and leader Justin Trudeau's promise to deal with them at a "nation to nation" level.

Voters and candidates gathered to choose a new Federation of Saskatchewan Indian Nations (FSIN) chief on Wednesday said they're confident Trudeau will be an improvement over the Conservative regime of Stephen Harper.

One candidate for vicechief, Robert Merasty, said they're free of the "ten years of racism and ignorance of the Harper government."

In her opening remarks to delegates at TCU Place Wednesday morning, interim Chief Heather Bear said she was encouraged by Trudeau's nation to nation pledge.

"We have an opportunity to reset the relationship," Bear said. Saskatchewan First Nations must stay united under the FSIN if they are to have the strongest possible voice, she said.

Elder A. J. Felix of the Sturgeon Lake First Nation agreed. He said First Nations people are over-represented in prisons, hospitals and the foster care system. Those people are depending on their leaders, and First Nations people across the country are looking to the FSIN for leadership, he said.

"We lead the charge. The FSIN does not stand back."

Felix called on Trudeau to immediately implement the 95 recommendations recently issued by the Truth and Reconciliation Commission on residential schools. "Take these 95 recommendations off the shelf and start working with us," Felix said.

The three candidates for chief - Helen Ben, Leo Omani and Bobby Cameron - all promised to fight for full implementation of the treaties.

"I live treaty. I breathe treaty. I die treaty," said Cameron, a former FSIN vice-chief.

"I will be there to ensure we meet on a nation to nation basis," said Omani, the chief of the Wahpeton Dakota Nation.

Ben, a former head of the Meadow Lake Tribal Council, referenced the federation's rich history. She emphasized the need for Saskatchewan

First Nations to remain united under the FSIN.

Vice-chiefs Edward Lerat and Kimberly Jonathan did not speak, as they were acclaimed.

The race for the final open vicechief position is a three-way race between Merasty, Rod Atcheynum and former FSIN Chief Guy Lonechild. Lonechild told delegates he has matured since he was forced out four years ago in the wake of an impaired driving conviction. He said he is alcohol and drug-free and has gone back to school to obtain his master's degree.

"I am sorry ... I ask for your confidence," Lonechild said.

The election process has been questioned by potential candidates who say they were unfairly rejected over technicalities and the way some forms were accepted. The issue was not raised during Wednesday's proceedings, other than a passing reference by Felix imploring chiefs to do the right thing. Former Yellowquill First Nation Chief Larry Cachene is one of the rejected candidates. He said he is disappointed his letter to the assembly, outlining his concerns about the way the nomination process was handled, was not placed before the assembled chiefs.

"I don't think it's right. The assembly should have been made aware of it," Cachene said.

Voting takes place Thursday for the positions, which carry a term of three years.

- with files from Betty Ann Adam

Direct Link:

<http://www.thestarphoenix.com/life/first+nations+leaders+heartened+trudeau+promise/1476905/story.html>

Aboriginal Sports

Winnipeg Jets owners reverse stance, ban fake headdresses at games

After meeting with First Nations leaders, team had change of heart about allowing fake headdresses

By Tiar Wilson, [CBC News](#) Posted: Oct 29, 2015 5:03 PM ET Last Updated: Oct 29, 2015 8:21 PM ET



This is the fake headdress that was worn to the Winnipeg Jets and Chicago Blackhawks game on March 29, 2015, at Winnipeg's MTS Centre. (Jeff Stapleton)

Winnipeg Jets officials are retracting an earlier statement about not banning fake headdresses at home games.

Last season, when the Jets faced the Chicago team in Winnipeg in March, a Blackhawks fan sported a fake headdress.

Jordan Wheeler, a longtime Winnipeg Jets fan and season ticket holder, filed a complaint with the Jets. He wanted the team to ban headdresses at hockey games.

Earlier this week, True North staff said they would not ban headdresses at home games because it was an isolated incident. At the time, Scott Brown, the director of corporate communications for the organization that owns the team, said the decision was based on the fact no other NHL teams had a policy on it.

But the team has since shifted its position.

"It's not that we were anticipating it to happen again. It's just something we wanted to clarify," Brown said.

"Given the attention the issue is getting today, it's probably one that we wanted to have a clear understanding of."

Brown says the move comes after owner Mark Chipman met with prominent indigenous leaders, including Assembly of Manitoba Grand Chief Derek Nepinak and MLA Kevin Chief.

"After gaining probably a better understanding of that significance we have decided that going forward we will no longer be allowing costume and non-authentic headdresses into MTS Centre for hockey events," he said.

Representatives for the Toronto Maple Leafs and Calgary Flames confirmed they have no policy around the issue, nor have any similar incidents about fake headdresses been reported at the Air Canada Centre or the Saddledome when the Blackhawks were in town.

Winnipeg Jets taking lead, says Grand Chief

Grand Chief Derek Nepinak of the Assembly of Manitoba Chiefs appreciates the move by the team's owners.

"I think it is a huge sign of respect that Mr. Chipman would call me to get insight," Nepinak said by phone from Kamloops, B.C.



Grand Chief Derek Nepinak of the Assembly of Manitoba Chiefs says his organization is thankful the Winnipeg Jets are taking the lead and setting a precedent within the NHL. (CBC)

Nepinak says the headdress is so spiritually significant that even he would not wear his to a sporting event unless warranted by a ceremonial purpose.

"Such as a prayer, an honour song, if the drum is present. Then I could bring an authentic headdress to the event if protocols were followed. And that normally means I am responding to a passing of tobacco," he said.

"But just for the purposes of showing up with my headdress, there is no way that would ever, ever happen."

His organization is thankful the Winnipeg Jets are taking the lead and setting the precedent within the NHL.

"I am between a rock and a hard place, because I do believe that it is disrespectful to appropriate imagery in that way," he said.

"I am also empathetic to those people who clearly don't have an understanding about how these sacred items become to be in our care."

Showing courage

Jordan Wheeler, the fan who initially filed a complaint, is also impressed with the change of tune.

"It shows some courage on their part," Wheeler said.

"They are all smart people. They can see the tides. They can see the pressure the NFL team in Washington is under ... With times, they all do evolve."

The NFL team in the U.S. national capital is called the [Washington Redskins](#).

When asked whether this restores his faith in his team, Wheeler was clear he would always be a Jets fan (and critic).

"I will feel better about my team if they have less neutral zone give-aways tonight," he said.

"But I feel better about my game-day experience, for sure."

Direct Link: <http://www.cbc.ca/news/aboriginal/winnipeg-jets-headdresses-ban-1.3294991>

Energy, the Environment & Natural Resources

First Nations want Trudeau to act on Site C

[Jonny Wakefield](#) / Alaska Highway News
October 23, 2015 08:58 AM



A group of First Nations leaders have asked Prime Minister-designate Justin Trudeau to wade into the Site C debate.

The Northern First Nations Leadership Alliance met Wednesday in Prince George to continue discussions regarding the federal and provincial government's approach to major project development in northern B.C.

The Alliance has made the Site C dam a focus, raising the issue of fairness in what they are calling "failed approaches to consultation with First Nations" in regard to the dam.

Construction on the \$8.8-billion project is about two months in, with a finish date expected for 2024.

"Canada has an opportunity to become a leader in alternative energy development," Chief Roland Willson of the West Moberly First Nations near Chetwynd said.

"I am calling on our new Prime Minister to work with us in developing Canada's potential to be a global leader in this field, instead of pursuing archaic approaches like the Site C dam. The era of destroying rivers should be over."

It's uncertain if Trudeau will wade into the debate, especially with construction on the dam already underway. Doing so could put a significant strain on provincial-federal relations early into his transition into power.

- See more at: <http://www.alaskahighwaynews.ca/regional-news/site-c/first-nations-want-trudeau-to-act-on-site-c-1.2093610#sflash.fztKJexW.dpuf>

Nunavut village puts Trudeau's promises to the test

By [Fram Dinshaw in News, Energy](#) | October 22nd 2015

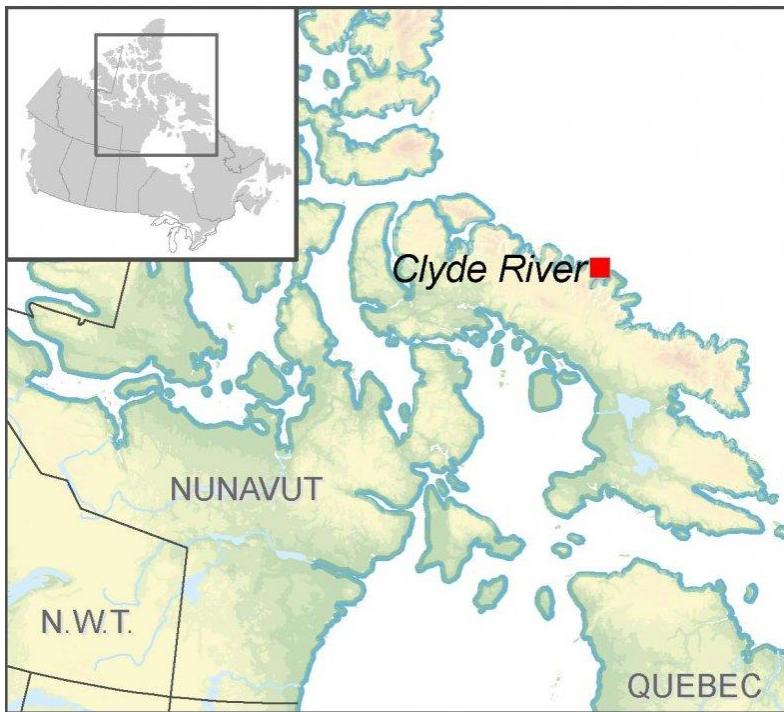


A fjord on Baffin Island looking east towards the Davis Strait, an area of shoreline now endangered by seismic drilling for oil. (from Wikimedia Commons).

A battle between a tiny Nunavut hamlet and three companies carrying out seismic drilling in Arctic waters is shaping up to be Justin Trudeau's first major environmental challenge.

The community of Clyde River filed its latest legal action with the Supreme Court of Canada just three days before the Oct. 19 election. The filing followed the Federal Court of Appeal's rejection of a previous motion by the community—against the National Energy Board's (NEB) 2014 decision to allow oil exploration companies to conduct blast tests in Davis Strait along the coastline of Baffin Island.

The companies involved are TGS-NOPEC Geophysical Company ASA, Petroleum GeoServices, and MultiKlient Invest AS.



Clyde River's location in Canada. (Credit: Natural Resources Canada).

Seismic blasts leaving animals deaf and injured

The immediate priority remains stopping the literally earth-shattering sounds of [underwater blast cannons](#) from devastating Arctic communities and the marine mammals that serve as their food source. Powerful shockwaves from blast guns can injure, kill, or disrupt the navigation patterns of those animals upon which the Inuit rely for food.

"Seismic blasts are loud — in fact, they're the second loudest man-made sound ever created, second only to the atomic bomb," said Jessica Wilson, head of Greenpeace Canada's Arctic campaign.

"[The blasts are] up to and sometimes over 260 decibels below the surface, which is eight times louder than a jet engine heard 50 metres away on land. Sounds at this level can burst human ear drums, but whales are much more sensitive to sounds than we are,"

According to Wilson, seismic blasts under water can cause whales to experience temporary or permanent hearing loss, which impacts nearly every aspect of their daily activities — navigating, communicating, searching for food — as like all marine mammals they rely on echolocation.

Also at risk from blasting are narwhals, ringed seals, and the bowhead whale, all animals which Clyde River's court application states that Inuit rely on for their not only their food sources but also their economy and culture. Their loss would cause irreparable damage to Baffin Island's already-isolated communities.



Two narwhals tussling (credit: Wikimedia).

“We have also heard powerful stories from people in Clyde River, passed down through generations, about the impacts of seismic blasting that they saw first-hand in the 70s and 80s when seismic blasting last took place in Baffin Bay,” Wilson said.

“Hunters tell of deaf polar bears, of seals with bleeding ears, of narwhals trapped in ice. And when an animal is hurt, Inuit will not hunt it. This becomes about the basic human right to eat, to live off the land as they have since time immemorial, rights that are enshrined in our constitution.”

Both Wilson and Clyde River’s mayor Jerry Natanine slammed the Harper government’s use of antiquated blasting techniques to get at fossil fuel reserves

“Our traditional knowledge and modern scientific data both teach us that seismic blasting is harmful for marine mammals, but federal authorities have chosen to ignore these facts. Instead, they have pushed ahead with this oil exploration project without our consent or adequate consultation,” said Natanine.

Will Trudeau bring change?

“The Liberal party has said there has to be a balance between development and protecting the environment,” said Nunavut’s Liberal MP-elect Hunter Tootoo in a September [interview with the *Nunatsiaq News*](#). “Most people look at Harper and the Conservative government as lapdogs of industry. The perfect example of that is Clyde River and seismic testing.”

“They were crying for help from their MP [Leona Aglukkaq], who was our environment minister, and there wasn’t a word heard. They had to go to court to try to be heard.”

Both Tootoo and the Liberals have promised greater consultation with First Nations communities before approving any major energy project, while Trudeau has previously pledged an [immediate public review](#) of Canada’s environmental assessment process, including reforms to the NEB that outgoing PM Stephen Harper stacked with members linked to the oil industry.

"Trudeau has said that it's the government that grants the licenses, but the communities that grant permission," said Tootoo. "Also, Trudeau wants to review the whole regulatory regime to ensure the Crown's obligation to consult with Aboriginal people is honoured and respected."

Liberals "spoiled for choice" in showing their true colours

While Harper's Conservative government remained fixated on oil and gas exploitation during his decade-long rule, Greenpeace worked with both Inuit and other First Nations communities to develop solar energy projects, slowly weaning them off fossil fuels and the greenhouse gases they produce.

That includes Clyde River, where Greenpeace, in partnership with the Vancouver Renewable Energy Co-op [assessed the solar potential](#) of three community buildings and one private home, aiming to install the hamlet's first-ever photovoltaic energy unit next year.

"We would certainly hope the Liberals would see the value and wisdom in supporting the development of solar power in northern communities, [and] anything that reduces the extreme cost of living in the Arctic, while reducing community dependency on expensive and dirty diesel. Solar panels are a win-win-win situation for communities, government and industry — and of course, the climate," said Greenpeace's Wilson.

Trudeau's Liberals are starting to take notice: his party is promising to phase out subsidies for oil sands development and invest in renewable energy development, finally giving federal support to a rapidly-emerging industry that the Conservatives ignored.

"We certainly hope that Trudeau will want to distinguish himself from Harper's legacy of mismanagement on climate and Arctic issues," Wilson said.

"He'll have an opportunity to do that at the climate meetings in Paris, but that work starts here at home. From the tar sands to the Arctic, there is plenty of room for the Liberals to show climate leadership, and Trudeau only has to look to our southern neighbours for examples. On the back of Shell's retreat from the Alaskan Arctic, President Obama recently took aim against Arctic drilling in the US by cancelling existing oil leases and future lease sales."

But the situation in Canada's Arctic remains grim for environmentalists: on top of oil exploration along Baffin Island, BP and ExxonMobil have partnered with Imperial Oil and are seeking to drill in the Beaufort Sea.

Wilson said that the Harper government was prepared to change federal laws to make drilling possible for Imperial Oil, at the cost of hundreds of millions in taxpayers' money.

She said she hopes the Liberals undertake a different policy regarding Arctic oil exploration.

“So yes, the Liberals are spoiled for choice when it comes to showing Canadians that people matter to them more than corporate profiteering — that would certainly [mean] distinguishing them from the Conservatives,” said Wilson.

Direct Link: <http://www.nationalobserver.com/2015/10/22/news/incoming-trudeau-government-faces-major-test-over-arctic-drilling>

First Nations summit on oil pipelines coming to Kamloops

By: [Kamloops This Week](#) in [News](#) October 24, 2015

Senior officials with Kinder-Morgan, including president Ian Anderson, will attend a First Nations summit on oil pipeline development.

The two-day event is scheduled for Coast Kamloops Hotel & Conference Centre on Tuesday, Oct. 27, and Wednesday, Oct. 28.

It is hosted by Lower Nicola Indian Band, which is in discussions with the utility corporation on an agreement for twinning Kinder Morgan’s Trans Mountain pipeline through its territory. Band chief Aaron Sam said in a statement the event will bring together First Nations to discuss common interests.

The conference will focus specifically on the proposed twinning of Kinder Morgan’s pipeline line between Edmonton and Burnaby and the economic opportunities for First Nations that flow from it.

The second day of the conference is restricted to First Nations attendees only. It includes a panel discussion on impacts of the Supreme Court of Canada’s decision on Tsilhqot’n lands.

Discussions will also be hosted on First Nations’ Aboriginal title and rights, tradition land and resource use, National Energy Board review process, First Nations’ economic participation, environmental stewardship, pipeline engineering and safety and emergency preparedness and response

Direct Link: <http://www.kamloopsthisweek.com/first-nations-summit-on-oil-pipelines-coming-to-kamloops/>

Solar panels empower indigenous people in Canada's north

 **REUTERS**

By Chris Arsenault October 26, 2015 2:08 AM



The town of Behchoko, which is mostly populated by indigenous members of the Dene Nation

By Chris Arsenault

BECHOKO, Northwest Territories, Canada (Thomson Reuters Foundation) - Daniel T'seleie, an indigenous activist in Canada's far north, is campaigning to help his people wean themselves from a worrying dependence on imported fuel and food, recover old traditions and win greater autonomy from the government.

In a region with nearly 24 hours of daylight in the summer, one way to help meet his goals seems obvious: more solar power.

"Right now a lot of communities in the Northwest Territories are dependent on diesel-generated electricity, along with store-bought food," said T'seleie in an open air interview near Behchoko, a clutch of small wooden houses nestled along the shores of Great Slave Lake.

Standing beside spindly jack pine trees growing from thin soil on the hard granite rock that covers much of northern Canada, T'seleie sees renewable energy as the force which could respond to the region's complex, intertwined challenges.

Canada's north is particularly vulnerable to global warming, which is making it harder for indigenous people to continue their traditions of hunting and trapping on the land, as ice sheets are melt and caribou herds collapse.

And although indigenous people want what they call a "nation to nation" relationship with the Canadian government, they largely depend on it for diesel fuel in order to keep warm.

By harnessing renewable energy, T'seleie believes indigenous communities could gain more freedom from the state and revive ancient cultural practices, while doing their part to combat climate change which is hitting them particularly hard.

"Any way that communities can produce energy at a local level produces independence," said the 34-year-old, sporting a baseball cap and jeans, the informal dress common in Canada's rugged north.

SOLAR SURGE

The Northwest Territories has seen a surge in the use of solar power over the last five years, after the regional government spent about \$50 million to boost renewable energy production and improve efficiency, said Jim Sparling, the territory's senior climate change manager.

"On a per capita basis, we are second only to Ontario (Canada's most populous province) for installed solar capacity," Sparling told the Thomson Reuters Foundation in the territorial capital Yellowknife.

The huge and sparsely populated northern territory has fewer than 50,000 residents, about half of whom are indigenous, many from the Dene Nation, a tribal people who traditionally hunt caribou.

Solar power still represents a fairly small part of its energy consumption, though the level is rising, said Sparling.

Private individuals and companies in the territory are also installing solar panels on their own to try and bring down their energy bills and cut dependence on imports, he said.

That combination of rising use of renewable and better energy efficiency has allowed the province to hold its climate-changing emissions stable at 2005 levels despite a rise in the population and a growing economy, Sparling said.

The territorial government plans to be part of a Canadian delegation going to Paris for a U.N. climate summit in December, aimed at reaching a new global agreement on climate change.

Average temperatures in parts of the northern territory have already risen more than 3 degrees from pre-industrial levels, Sparling said.

Scientists say average world temperatures should not rise more than 2 degrees if the world is to avoid the worst disasters associated with global warming.

"We have to scale up the ambition," Sparling said. "We are very vulnerable if this problem gets worse."

SWITCH OVER

North of the Arctic Circle, the village of Colville Lake, with fewer than 200 residents, is in the midst of a major switch from diesel power to solar.

Last year, the mostly indigenous community faced weekly power outages. But after a new solar power system was set-up, the area is now nearly self sufficient in electricity production during summer months when the sun shines almost round the clock.

It still needs to import fuel for the winter, but officials believe the new investments will lead to a 30 percent drop in diesel consumption, helping the environment and saving money.

Other small northern towns are looking to mimic the project to save cash and allow people to maintain traditional lifestyles by being less dependent on expensive imports.

"In the last 10 to 15 years there has been a huge push from (indigenous) communities to try and support themselves," said Ashlee Cunsolo Wilcox, an indigenous studies professor at Cape Breton University and a researcher on climate change impacts.

As global warming leads to the thinning of Arctic sea ice and changes in the habits of northern animals, the region's indigenous inhabitants are struggling to adapt their lifestyles while holding onto old traditions, she said.

The caribou population has collapsed in parts of the territory in a development experts link to climate change, and melting ice makes it harder for hunters to navigate the land in search of other animals to hunt.

"The north is the fastest changing geography in the world," Cunsolo Wilcox said in a phone interview. "There is a lot of concern that traditional knowledge and skills will be lost with climate change."

OLD TRADITIONS, NEW TECHNOLOGIES

Building greater self sufficiency – including by adapting cleaner, cheaper energy – may be a strategy for holding onto the old ways, activists say.

T'seleie, a law school graduate, said he previously tried to work through Canada's court system and treaty negotiations to win greater autonomy for his people, after what he considers years of colonial abuses.

In the 1920s, Canadian colonial administrators declared the government's aim was to "get rid of the Indian problem" by ending indigenous cultural practices, corralling the population into reserves and forcing aboriginal children into grim residential schools.

Canada's government signed treaties with many indigenous groups, often in return for political support during periods of conflict, granting them access to parts of the land they once controlled and other benefits.

But many legal scholars and historians say the government did not honor those agreements in good faith.

After becoming disillusioned with the legal process, T'seleie decided working towards greater self-sufficiency in food and energy was the best way forward.

T'seleie is part of the first generation of indigenous people not forced to attend residential schools usually run by religious groups in other parts of Canada which took children from their parents, and forced them to speak English rather than native languages as a means of assimilation.

Sexual and physical abuse were rife at the institutions, the government now admits following years of litigation.

Health experts and indigenous leaders believe the legacy from these schools – including that many parents never learned how to raise children, as they were taken from their own parents - partially explain high rates of substance abuse, family violence and poverty in some indigenous communities.

Allowing people to stay on their ancestral land, continuing hunting and trapping practices, and learning stories and traditions from community elders are key to overcoming these problems, said Cunsolo Willox.

To support traditional practices and allow indigenous communities to live off the land as they have done for centuries, they need access to renewable energy, T'seleie said.

"A huge aspect of our lives, culture and language is lost when we can't be on the land," he said. "For me, that's one of the biggest threats of climate change."

(Reporting By Chris Arsenault; Editing by Ros Russell; please add:; Please credit the Thomson Reuters Foundation, the charitable arm of Thomson Reuters, that covers humanitarian news, women's rights, trafficking, corruption and climate change. Visit www.trust.org)

Direct Link: <http://news.yahoo.com/solar-panels-empower-indigenous-people-canadas-north-060814941.html>

Ethan Hawke Supports First Nations Against St. Lawrence Gulf Drilling

This year's Mi'kmaq water ceremony in Nova Scotia had a Hollywood addition, as Academy Award-nominated actor Ethan Hawke attended and voiced support for a 12-year moratorium on exploratory and other oil drilling in the Gulf of St. Lawrence.

The Paq'tnkek First Nation and the Mi'kmaq of Gespe'gewa'gi invited the actor, who has a house in the vicinity, to lend some star power to an issue that affects everyone. The Save our Seas and Shores Coalition was also on hand to join the First Nations in asking for a 12-year moratorium in the Gulf in order to allow enough time to conduct a full environmental assessment. In total, four First Nations groups from Nova Scotia and Quebec—the Paqtnkek, Listuguj, Gesgapegiag and Gespege First Nations—came together to support the Mi'kmaq, CBC News said.

"Water is more valuable than oil. This water is our greatest resource," Hawke told reporters, according to [Globalnews.ca](#). "The one thing I can do as the one actor in the community is to sit next to really educated people who are working extremely hard to protect this beautiful water."

More than 2,000 marine species spawn, nurse and migrate in the Gulf of St. Lawrence, according to the Canadian Press. Endangered whales also live there, and it's among the most productive lobster region, the news wire said.

There is just one site being looked at for exploration so far, a place called Old Harry that could hold as many as two billion barrels of recoverable oil, according to [CBC News](#). The Gulf of St. Lawrence's shores touch Quebec, Newfoundland and Labrador, and the potential exploration area is halfway between the two, CBC News said. Government agencies have said that the company with the license to explore, Corridor Resources, will not do so without adequate consultation, [The Chronicle Herald](#) reported. The company said it can drill in a way that will not compromise the fragile ecosystem.

But the Mi'kmaq and their supporters said it's a no-go.

"We trying to show the world that the Gulf of St. Lawrence is not available for oil exploration," said Troy Jerome, executive director of the Mi'gmawei Mawiomi Secretariat, to the [Canadian Press](#). "It's a race to get oil as opposed to a race protect the environment. When you look at the state of the environment and climate change, I think we should be racing to protect the land where we can."

The water ceremony took place in Antigonish, on the same spot where in 1993 a Mbertou First Nation citizen sued after being stopped from exercising treaty rights to catch eels without a license. Donald Marshall Jr.'s winning ruling when he appealed the charges upheld his treaty right to catch and sell fish, [The Chronicle Herald](#) reported, setting a precedent nationwide for how First Nations people could hunt and fish.

Hawke told the assembled that he has seen firsthand what water misuse can do.

"My family settled in Texas at the turn of the last century, and if you've seen the water outside Galveston, you would weep. You would really weep," he said, according to [CBC News](#), adding that he trusts the First Nations to be careful stewards.

"They've earned that right, not just by inhabiting these lands for thousands of years, but for the way they've cared for that land and the water," Hawke said. "I trust their judgment for what is best for this area, for the Earth, the land the people and the water."

Read more at <http://indiancountrytodaymedianetwork.com/2015/10/28/ethan-hawke-supports-first-nations-against-st-lawrence-gulf-drilling-162249>

Kinder Morgan meeting with First Nations in B.C.

Oil pipeline summitt hosted by Lower Nicola Indian Band

Posted On: Tuesday, October 27th, 2015 | 5:28pm PDT

Story by: Chad Klassen

Kinder Morgan transports 300,000 barrels of oil from Edmonton to Burnaby every day. It's hoping to triple that capacity with a proposed expansion to the Trans Mountain pipeline. This week, Kinder Morgan is meeting with the local First Nations in Kamloops, discussing Aboriginal title and rights, environmental protection, and First Nations' economic participation in the project.

The Trans Mountain pipeline would run through 11 First Nations reserves in B.C., many of whom are concerned about the risks that come with expansion. The expansion would triple bitumen output to 890,000 barrels a day, requiring another 1,000 kilometers of new pipe.

Grand Chief Stuart Phillip says there is nothing Kinder Morgan can do to change his mind and allow the expansion to go through.

But how does that steadfast position work with the Whispering Pines Indian Band, which signed an agreement with kinder morgan last march. The Trans Mountain pipeline is already twinned through that territory and ready to go. If the project is approved, there are promises from Kinder Morgan of transfers, up to \$10 million.

Other bands in the B.C. Interior, like the Lower Nicola Indian Band, are still undecided, concerned about the environmental impacts to its land. But Chief Aaron Sam is also using these two days of meetings to get a more clear sense of what Kinder Morgan has planned.

Meanwhile, Kinder Morgan President Ian Anderson is well aware of Aboriginal concerns in the region. He says the company is doing everything it can to work with First Nations groups and ensure they are being heard.

Anderson says there is substantial support from Edmonton to Burnaby, adding there will never be consensus on the expansion.

The oil pipeline summit, put on by the Lower Nicola Indian Band, goes Tuesday and Wednesday at the Coast Hotel and Conference Centre in Kamloops. It's one of the final opportunities for local first nations to express their thoughts about pipelines.

The National Energy Board will hear from Kinder Morgan in mid-December, then the board's recommendation will be presented to the federal government in January before a final decision is made.

Direct Link: <http://www.cfcjtv.com/story.php?id=24541>

Hold off on assessments until Bill S-6 amended, Yukon First Nation urges premier

Tr'ondëk Hwëch'in First Nation wants say on any environmental assessment renewals

[CBC News](#) Posted: Oct 29, 2015 7:00 AM CT Last Updated: Oct 29, 2015 7:00 AM CT



'As it stands, there is no consultation,' said Roberta Joseph, chief of the Tr'ondëk Hwëch'in First Nation. (Facebook)

The Tr'ondëk Hwëch'in First Nation wants the Yukon government to hold off on any changes to the territory's environmental assessment renewals, until the new Liberal government deals with Bill S-6.

The controversial bill [was made law last spring](#), but the federal Liberals campaigned on a promise to repeal those sections deemed problematic by Yukon First Nations.

Until the new Trudeau government follows through, the new law stands and the Yukon government has the authority to skip assessments when a project is up for renewal.

"There needs to be consultation. As it stands, there is no consultation," said Tr'ondëk Hwëch'in Chief Roberta Joseph.

Yukon Liberal leader Sandy Silver also urged the government to hold off on any rubber-stamping of projects. Silver pushed Premier Darrell Pasloski to provide reassurances that the government will consult.



Yukon Liberal leader Sandy Silver wants the Yukon government to commit to consultations with First Nations, even though the new law doesn't require them to. (Government of Yukon)

"There is a window where the new rules will apply before the bill can be fixed by the incoming government," Silver said. "How does the government intend to consult with First Nations when the Conservatives' new law says that they do not have to?"

Pasloski repeated his invitation for "trilateral discussions" on Bill S-6, and said he won't fight any changes the Trudeau government might make.

"We have assured the prime minister[-designate] directly that this government will not be a barrier to changes to the legislation," Pasloski said.

Three First Nations [launched a lawsuit earlier this month](#) against the changes included in Bill S-6. They've refused to suspend the lawsuit until the new government amends the legislation.

Direct Link: <http://www.cbc.ca/news/canada/north/hold-off-on-assessments-until-bill-s-6-amended-yukon-first-nation-urges-premier-1.3293245>

Land Claims & Treaty Rights

Mistawasis Chief signs peace treaty with Alberta First Nation

By [Nigel Maxwell](#)

October 25, 2015 - 10:01am



Mistawasis Chief Darryl Watson at the Tsuu T'ina First Nation

A feud between Mistawasis First Nation and Alberta's Tsuu T'ina First Nation that dates back over 170 years has been laid to rest.

This past week, leaders from both First Nations met and signed a peace agreement. Mistawasis Chief Darryl Watson traveled to the Tsuu T'ina First Nation.

"It (the agreement) basically sets the stage that we as First Nations people have always maintained; that we have the ability to form alliances well after and well before the existence of our current treaties and Canada becoming a country," Watson said.

The two nations have a history of off-and-on conflict, but signed an agreement before confederation that stated that during certain times of the year, the two tribes were free to cross onto each other's lands to hunt or gather medicine.

As a result of an incident in 1840, the original peace agreement was torn up.

Broken Jaw (formerly known as Nehiyaw), a well-respected warrior, was attacked.

"One of the Tsuu T'ina warriors, Bullhead, shot Broken Jaw in the jaw and thought he had killed him, but he didn't. Upon going to finish him off the Tsuu T'ina warrior found that (Broken Jaw) was still alive and was singing his death song. The warrior from Tsuu T'ina was amazed that (Broken Jaw) was able to live through the blow," Watson said.

Eleven men died as a result of the ensuing conflict.

Watson said the peace treaty he signed is not so much a peace treaty in a traditional sense, but is more about establishing a partnership.

"Each of the peoples' involved have the ability to work collectively, enhancing some of the more important issues creating economic wealth for our nations," Watson said.

Watson added the agreement was also about correcting history. Some historians had written that Broken Jaw was assaulted by Gabriel Dumont, which Watson said was not the case at all.

Talks around establishing the new agreement started back in August.

Bruce Starlight, language commissioner at Tsuu T'ina, came to Mistawasis to share oral history. It was then the two sides realized they did not have a peace treaty.

Direct Link: <http://ckom.com/article/256602/mistawasis-chief-signs-peace-treaty-alberta-first-nation>

Activists considering blockade

By [Ben Leeson](#), Sudbury Star

Saturday, October 24, 2015 1:16:38 EDT AM



An Atikameksheng Anishnawbek band member who says burial grounds and his family's traditional hunting territory are being jeopardized by logging in the Benny Forest west of Sudbury isn't giving up his effort to stop cutting and aerial spraying in the area.

Clyde McNichol and his supporters say the cutting block closest to his people's graves and his company, Camp Eagle Nest, has been at least temporarily saved from logging by Eacom Timber Corporation, following archaeological, environmental and traditional knowledge studies to assess the request by McNichol, along with his wife Barbara Ronson-McNichol, Chief Steve Miller and Geneva Lake residents to protect the forest.

But McNichol also wants to protect the area in a 20-mile radius, including large blocks on the west side of the Spanish River, where the Eacom and the Ministry of Natural Resources and Forestry plan to forge ahead with cutting and spraying - something that should not be allowed, McNichol said, based on the knowledge that his people have many graves throughout the area, as well as on the size of his family's original hunting territory and 1850 Robinson Huron Treaty between the Crown and First Nations people and covering a large portion of Northeastern Ontario.

"They still want to go in and cut, but I'm not going to allow them," McNichol said. "They're the ones that have made the law and they're the ones that are breaking it. I'm just there to defend what I'm supposed to be defending in our culture, and that's the land, the land I need to hunt and to survive. I'm not closing it off to anybody; it's open to everybody, but I want to make sure that forest is protected, the wildlife and everything."

"In our culture and on the reserve, we each have an individual right to have our own hunting area in a 20-mile radius from each other. That's where I am going with this. They have already cut lots of wood in my area and sprayed lots and I'm trying to preserve what I've got left, because it is the oldest forest we've got in this area. I'm looking at 400- to 500-year-old trees, life that's back in there that has been untouched, rare plants, rare animals, we have it all back there. They have all that information and I'm hoping that will be good enough, because the MNR made laws saying they would protect all that. But they still want to go in there and cut."

McNichol said he doesn't want to set up a blockade, though he isn't ruling out such action. He hopes for more meetings with the MNR, chief, band council and other stakeholders and hopes to resolve the matter that way.

"I don't want to take a stand like that myself; started off talking with the people and that's what I'm looking at, still talking," McNichol said.

McNichol runs Camp Eagle Nest, which introduces youth to bushcraft skills and maintains a base camp in Benny. The company launched an arts co-operative at the Lockerby Legion on Oct. 17 that aims to attract artists to the area and help lead the way in taking care of the land more respectfully, as a means of supporting the summer youth camping program.

Ronson-McNichol held a press conference near the Eacom sawmill in Nairn Centre on Friday to draw attention to their efforts.

"We're focusing mainly on the lack of treaty work that was supposed to be done, the surveying of the clan territories," Ronson-McNichol said. "We're also talking about the arts co-op, which is starting to attract people to the area of Clyde McNichol's planned territory. We're also talking about the rejection of appeals by Chief Miller, Clyde and others to hold off on the spraying pending the studies that were being done."

The company that manages the forest insists the chemicals they use target plants that compete with planted pine trees and don't poison water or enter the food chain, opponents of the spraying remain concerned about negative effects on other plants and animals.

Even if the spraying kills only competing tree species, they say, that still has a negative effect on the environment.

Animals such as moose and deer cannot live in areas where the forest has been clearcut and single- or double-species replanting has taken place, Ronson-McNichol said, and those large animals will leave the area indefinitely, further disrupting the ecosystem.

"We want people to be aware of the totally different world view of the native people, who were always taught not to take more than what they needed, the minimum amount, and really looked at the plant and animal life as family, different branches of their own family with spirit and deliberately protected it," Ronson-McNichol said. "There are stereotypes that need to be overturned. First Nations didn't build up because they weren't as advanced. It was a different mentality. They didn't have the ability to destroy as much as fast as the European culture. It was a different choice, a way of life. For historical and ethical reasons, we're trying to protect what should have been protected in the first place."

Direct Link: <http://www.thesudburystar.com/2015/10/24/activists-considering-blockade>

PRRD signs MOU agreement with Kelly Lake Cree Nation

[Jonny Wakefield](#) / Alaska Highway News

October 27, 2015 08:36 AM

The Kelly Lake Cree Nation and Peace River Regional District have signed an agreement formalizing the relationship between the two groups.

A memorandum of understanding signed Oct. 7 sets out the relationship between the organizations on issues including solid waste, emergency response, water and sewer, and recreation.

"It's something we were requested to consider," said PRRD Chief Administrative Officer Chris Cvik.

"Representatives from the Kelly Lake Cree Nation attended a board meeting (in 2014). The MOU just says we agree to work together on areas of mutual interest.

"It's sitting down and saying 'what are your needs,'" he said, adding the agreement is non-binding.

The Kelly Lake Cree are "non-status Indians," which the government defines as "people who identify themselves as Indians but who are not entitled to registration" under the Indian Act.

The nation claims more than 800 members, with around 250 living in a settlement south of Dawson Creek.

Made up of Cree peoples who moved west with the fur trade in the 18th century, many of the Cree nation's ancestors settled in the Jasper area before being forced from the land when it became a national park.

The nation filed a claim on lands near Kelly Lake in 1996. According to the band's website, the issue is still before the federal court.

- See more at: <http://www.alaskahighwaynews.ca/regional-news/prrd-signs-mou-agreement-with-kelly-lake-cree-nation-1.2096517#sthash.E8yv9sPj.dpuf>

Proposed aboriginal moose hunt causes controversy in Cape Breton



Parks Canada plan to cull moose in Cape Breton is creating quite the controversy in the region. Ryan MacDonald explains.

CTV Atlantic

Published Thursday, October 29, 2015 11:33AM ADT

Last Updated Thursday, October 29, 2015 11:34AM ADT

An aboriginal moose hunt proposed for the Cape Breton Highlands National Park is stirring up controversy.

Parks Canada says it is looking at a cull because the moose population is growing out of control, but hunters north of Cape Smokey argue that numbers are actually down, and they are going to protest the hunt.

"I used to guide people right down below here and bring five to six moose out of here every year, and this year I brought zero out of here," says Dennis Day, a moose hunting guide in the forests near the park in his community of Cape North.

Day says moose sightings this year have been scarce, citing the harsh winter.

But according to population counts led by the Unama'ki Institute of Natural Resources and Parks Canada, moose numbers in the park are growing out of control.

"The last count showed there were two moose per square kilometre," says Clifford Paul of the Unama'ki Institute of Natural Resources. "A healthy ecosystem requires 0.5 moose per square kilometre, so that's four times the acceptable amount."

Parks Canada says the moose are eating too much and the loss of vegetation is harmful to the park's ecosystem.

"The food goes quick, but also, the food doesn't have a chance to regenerate," says Paul. "The trees don't have a chance to grow."

Parks Canada says it plans to cull the herd over a 20-square kilometre section near North Mountain.

The hunt is tentatively set to begin Nov. 9 and is limited to Mi'kmaq hunters.

However, some feel culls should be split 50-50 between the Mi'kmaq and non-aboriginal hunters and are planning a peaceful protest on Saturday.

In an emailed response, a spokesperson for Parks Canada says they have a commitment to the Mi'kmaq to remove overabundant wildlife in national parks in Nova Scotia, based on an agreement signed in 2012.

Parks Canada goes on to say there may be opportunities for local non-native hunters to take part in a larger hyper-abundant moose management plan in the coming years.

But while they are fighting for what they feel is their territory, they say they wouldn't take part in next month's hunt even if they were allowed.

"This year the abundance is so low we don't want any part of it at all," says Day. "We want it postponed."

The hunt has yet to be finalized. Parks Canada says it is still undergoing final revision for approval.

With files from CTV Atlantic's Kyle Moore

Direct Link: <http://atlantic.ctvnews.ca/proposed-aboriginal-moose-hunt-causes-controversy-in-cape-breton-1.2633297>

Bob Rae calls for renewed treaties with N.B. First Nations

Rae says original treaties do not reflect modern day realities facing First Nations People

[CBC News](#) Posted: Oct 29, 2015 12:22 PM AT Last Updated: Oct 29, 2015 1:29 PM AT



Former interim Liberal leader Bob Rae is calling on New Brunswick to renew its historic peace and friendship treaties with First Nations as a step towards consultation on resource development.

Rae says the original treaties, signed with the British Crown in the 1700s, do not reflect modern day realities facing First Nations people.

"Life on reserves remains very tough for people. Incomes among the aboriginal population are well down, they're way down compared to other people and their governments are impoverished," says Rae.

'First Nations have ... not been consulted properly and their needs have not been accommodated.' - *Bob Rae*

"They don't have any money. So you've got to look at what we need to do to put the relationship between the First Nations and the rest of Canadians on a sounder footing."

Since leaving politics, Rae has been focused on First Nations issues.

He's [chief negotiator](#) for the nine Matawa First Nations in talks with the Ontario government about development of the Ring of Fire mining development area in northern Ontario.

Speaking to *Information Morning Fredericton*, Rae said renewal of the partnership offered in the treaties is crucial for First Nations, as they face greater pressure to share or give up traditional territory for resource development.

"There are key provincial decisions to be made on resource development. Those decisions are made more difficult by the fact the First Nations have, in many cases, not been consulted properly and their needs have not been accommodated," he said.

Rae said without better agreements and better understanding, there's no certainty of how resource development will go forward.

He said he believes both federal and provincial governments must work together to figure out greater consent and understanding between all parties.

"We need resource sharing. We can look at revenue sharing. We can look at all of these issues together," he said.

Direct Link: <http://www.cbc.ca/news/canada/new-brunswick/bob-rae-aboriginal-treaties-1.3293922>

Special Topic: Missing & Murdered Indigenous Women

8 Quebec police accused of abusing aboriginal women

By Associated Press October 23

MONTREAL — Eight Quebec police officers have been suspended over allegations of sexual misconduct and other abuse against aboriginal women.

Public Security Minister Lise Theriault announced the suspensions Friday, a day after Radio-Canada's investigative "Enquête" program aired interviews with 12 women. One of them alleged that police officers took her to a remote road in northwestern Quebec and asked her to perform oral sex for \$200.

Theriault said the allegations first came to her attention in May.

Provincial police Capt. Guy Lapointe says nine officers in the provincial police force were involved in the allegations but one of them has since died.

Theriault said the investigation has been transferred to the Montreal police force amid criticism the provincial force was investigating its own.

Direct Link: https://www.washingtonpost.com/world/the_americas/8-quebec-police-accused-of-abusing-aboriginal-women/2015/10/23/13458cd8-79c3-11e5-a5e2-40d6b2ad18dd_story.html

Damning Claims of Abuse Against Aboriginal People Take Center Stage in Quebec

By [Brigitte Noël](#)

October 23, 2015 | 1:00 pm

The Quebec government will investigate its provincial police and take immediate action to improve the living conditions of indigenous people following the release of two damning reports on the treatment of the province's Aboriginal women and youth.

In an emotional press conference today that brought her to tears, Lise Theriault, Quebec's minister of public safety, announced eight police officers had been suspended, one day after Radio-Canada's flagship investigation program *Enquête* [broadcast allegations](#) of assault perpetrated by members of the Val d'Or force against indigenous women. The report features interviews with women who claim police physically and sexually harmed them.

This story comes on the heels of an [extensive investigation](#) published in *La Presse*, which revealed that in the last 15 years, 259 indigenous youth had died in violent or mysterious circumstances in the province. By poring over more than 3,000 coroners reports, reporters found that Quebec's Aboriginal youth were dying at a rate three to four times higher than in the rest of the province, and that many of the deaths could have been prevented with better access to resources and services.

The reports have prompted strong reaction. The province's chief coroner, Catherine Rudel-Tessier, has said she is considering an inquest on the high mortality rates of indigenous children. And this morning, Theriault broke down as she called for an independent investigation of the Val d'Or allegations. "It's time for us to act," she said.

The details of Radio-Canada's story paint a picture of systemic abuse of power in a community still reeling from other cases of missing and murdered women. In 2003, Indigenous woman Jeannie Poucachiche was found dead on a Val d'Or highway, and local resident Cindy Ruperthouse has been missing since 2014. Ruperthouse's parents told *Enquête* reporters they were the first ones to visit their house. "No police has ever been here," said father Johnny Wylde.

Enquête's conversations with local women yielded explosive allegations against provincial police officers. "They would ask me, do you want beer, and they would have

some in their trunk," alleged Bianca Moushoun. "Then we'd take a path into the woods and that's where they would ask me to perform fellatio," she told reporter Josée Dupuis, adding that she received similar requests from at least seven officers. The men, she said, were usually on duty and in uniform and would ask her to keep quiet. Not always in so many words, Moushoun said, "but I understood they were threatening me."

Another woman, Priscillia Papatie, said she was violently thrown into a police cruiser after refusing to give an officer her cellphone password. Sobbing, she recounted how the officer took her to a Walmart parking lot and roughed her up before abandoning her there in the middle of winter. "When I [called to] complain, they said they'd call me back," she said, adding she was never contacted again.

On Thursday, before the *Enquête* broadcast, *Sûreté du Québec* spokesperson Martine Asselin told VICE News the eight men named in the allegations were still on the job. "Because these are only allegations, there are no consequences for the moment," she said, explaining that officers are only sanctioned once they face charges.

Asselin said the SQ was taking the case very seriously, and that the police force's internal "Direction des normes professionnelles" department had been investigating the case since May 2015. When asked if an independent inquest was being considered, Asselin replied this was only necessary in cases involving death or life threatening injuries.

But Friday, amid the public outrage sparked by the story, the provincial police announced the eight officers would in fact be put on administrative leave. Minister Theriault also revealed the SPVM — Montreal's police force — would be leading an independent investigation into the allegations. When criticized for not intervening sooner, Theriault told reporters that *Enquête*'s story had brought forth information that had until then been unknown to officials.

SQ media relations chief Capt. Guy Lapointe called the suspensions an "exceptional measure" and said the force would work to regain the public's trust. "I don't think there is a problem elsewhere in Quebec," he said, "[The allegations] in no way reflect the values of the *Sûreté du Québec* or the professionalism of our 5,700 officers."

Lapointe says the force will also review its training. "We've decided to put together a team, a work group that will look at our programs, the courses that are given to our officers who work with aboriginal people, to make sure that we adapt our work as much as possible." When asked about the current training programs pertaining to Indigenous people, SQ spokesperson Asselin had told VICE News that officers received a mandatory one or two day training session on "the occurrence of Indigenous homelessness."

Alana Boileau, justice and public security coordinator for Quebec Native Women's Association, says the case is heartbreaking. "We're not surprised," she says of the allegations. "This continues to be the impact of discriminatory and racist systems," she says.

"It's unfortunate that this kind of crisis has to declare itself in order to call attention," she says of the recent media reports. "That being said, it's great to see aboriginal issues in the forefront, it's great that people are beginning to realize that there is a crisis going on in different Aboriginal communities and hopefully this will bring attention to and underscore the need for people to be more sensitized."

While Prime Minister-designate Justin Trudeau has committed to launch a national inquiry into murdered and missing Aboriginal women, the latest stories have also amplified calls for a broader provincial investigation. So far, Quebec has already committed to a study on the issue of violence against indigenous women, which could start as early as December. Indigenous leaders also hope the government will soon dedicate funding for a coroner's inquest into youth mortality rates.

Boileau says she hopes to see less talk, more action. "The next steps will be making sure that everyone who is already working on these issues can get together and that these kinds of conversations and consultations are followed by concrete measures and actions, and most importantly, funding. Because that's really what's needed."

Direct Link: <https://news.vice.com/article/damning-claims-of-abuse-against-aboriginal-people-take-center-stage-in-quebec>

Cree gov't to cancel events in Val-d'Or after SQ sex abuse allegations

Quebec provincial police officers in Val-d'Or accused of sexually assaulting aboriginal women

By Terrence Duff, Jaime Little, [CBC News](#) Posted: Oct 23, 2015 5:11 PM CT Last Updated: Oct 23, 2015 5:11 PM CT



Reacting to allegations that police officers with the Sûreté du Québec abused and sexually assaulted aboriginal women in Val-d'Or, many Cree groups in Quebec are calling for a boycott of the community where they often shop, socialize and gather for major events such as hockey tournaments.

"It gave me a heavy heart," said Linda L. Shecapio, president of the Cree Women of Eeyou Istchee Association.

"These women are mothers, aunties, sisters, nieces. Everybody is touched by this."



Today the Cree Nation Government released a statement reacting with "anger, shame and pain" to the abuse described by several First Nations women in [an investigative report by the Radio-Canada program Enquête](#).

"The lack of a strong and real response from the leadership of the town of Val-d'Or is a very disturbing example of where it would appear that municipal, provincial and even federal leaders would often rather wait out a media cycle than address the victimization of First Nations women in their jurisdictions," the release says.

"If we cannot guarantee the safety of our people from certain communities, as leaders we will do what we can to direct them elsewhere or find safe alternatives."

The Cree government says it is "mobilizing resources to ensure that we stand with these brave women and that any women from our own communities feel safe and know that they will not be shamed but protected if they wish to come forward."

For people living in the nearby Cree communities such as Waswanipi, and coastal Cree communities such as Waskaganish, Chisasibi, Wemindji, Nemaska and Eastmain, Val-d'Or is a popular stopping place on the long road south. It's where many people shop for groceries, buy trucks or other large items, fuel up their vehicles, and participate in large gatherings.

Jamie Moses of Eastmain says in light of the allegations, Crees should take their business elsewhere.

"In Val-d'Or we feel that we are not welcome," Moses said.

Moses and others have suggested the annual hockey and broomball tournament be relocated to another town. The tournament sees hundreds of young Crees and their families travel to Val-d'Or for several days in December.

"We should look elsewhere, where it would be better to send our kids to play," Moses said.

"We should look elsewhere where we are welcomed as visitors."

Organizers of the tournament are meeting to look at this question on the weekend. The Cree government's release says it will "take immediate action to cancel public events scheduled to be held in Val-d'Or," although it does not specify whether it intends to cancel or relocate the tournament.

Direct Link: <http://www.cbc.ca/news/canada/north/cree-gov-t-to-cancel-events-in-val-d-or-after-sq-sex-abuse-allegations-1.3286726>

Trudeau's promise for national inquiry into missing and murdered aboriginal women will take time: Expert

by [Kenny Mason](#)

Posted Oct 25, 2015 3:04 pm PDT



VANCOUVER (NEWS 1130) – Many are celebrating the federal election as a win for aboriginal issues. Justin Trudeau's Liberals [have promised](#) a national inquiry into missing and murdered aboriginal women.

This doesn't mean we are close to any kind of solution to the problem. It's a long, expensive and complicated process.

Former Attorney General [Wally Oppal](#) says there are a few different options the government could take.

They could have several commissioners tour the country to interview the people and groups involved or they could do what happened in BC in relation to [the Robert Pickton case](#) and ask witnesses and victims to come forward to tell their stories.

“Many of the women who were not heard from were given an opportunity to give their side to what happened and how they were treated by the authorities. So it was a therapeutic inquiry from that perspective,” says Oppal. “Which lasted around two and a half to three years, cost close to \$10-million, but it was worth it because those women who were discarded, were ignored were finally given an opportunity to be heard.”

Oppal says it would be meaningless if the government doesn’t adopt the proposals that would come from it.

Direct Link: <http://www.news1130.com/2015/10/25/trudeaus-promise-for-national-inquiry-into-missing-and-murdered-aboriginal-women-will-take-time-expert/>

Red dresses stark reminder of missing, murdered Aboriginal women

Artist Jaime Black's moving REDress Project comes to Fredericton

[CBC News](#) Posted: Oct 27, 2015 7:48 PM AT Last Updated: Oct 27, 2015 7:48 PM AT



About 30 red dresses are hanging from the pergola on the St. Thomas University campus in Fredericton this week.

Each dress is a powerful symbol.

The dresses are part of the REDress Project, created in 2010 by Jaime Black, a Metis artist based in Winnipeg.



Jaime Black brings her REDress Project to the St. Thomas campus. (Joe McDonald/CBC)

"The idea is to use an empty red dress as a representation of all of the women who are no longer with us," says Black, whose work has been exhibited across Canada and internationally.

'It's very emotional.' - Sharlene Paul, Tobique First Nation

Black says she started the project as a response to the more than 1,000 missing and murdered Aboriginal women in Canada.

"I'm really interested in using artwork as a vehicle to get people thinking about some of the issues we're dealing with as a community.

"There is a large silence in the public around missing and murdered indigenous women and it's starting to become more public, and I think the first step toward healing is educating people ... how we can work together to end this violence."

On Tuesday, Black was hanging the dresses with help from a number of people, including Sharlene Paul.

Paul is from Tobique First Nation and is president of the Indigenous Women's Association of the Maliseet and Mi'kmaq territory.



Ashley Julian and Sharlene Paul help set up the REDress Project on the St. Thomas University campus in Fredericton. (Joe McDonald/CBC)

"I feel like Native women across Canada are not valued. That's why there hasn't been an inquiry [into missing and murdered women]," she says.

Of the red dresses, hanging mute in the campus courtyard, Paul says, "It's wonderful. It's very emotional."

Ashley Julian is a graduate student from Indian Brook, Nova Scotia. She, too, came to help set up the REDress Project.

"Even though these women have been murdered and their bodies have not been found, their spirits are still here and the dresses signify that."

Direct Link: <http://www.cbc.ca/news/canada/new-brunswick/red-dress-murdered-aboriginal-woman-stu-1.3290842>

Quebec allegations of police sexual assault against aboriginal women show need for inquiry: MKO

Ian Graham / Thompson Citizen
October 29, 2015 02:03 PM

The allegations of sexual assault by provincial police officers raised by aboriginal women in Val-d'Or, Quebec last week underline why a national inquiry into missing and murdered indigenous women is required, Manitoba Keewatinook Okimakanak (MKO) Grand Chief Sheila North Wilson said in a statement of solidarity Oct. 27.

"The allegations of abuse and sexual assault of Indigenous women by provincial police in Quebec have shocked me" said North Wilson. "I realized that a national inquiry is needed

to raise the voices of our communities to disclose their stories of how some in the policing field have failed them.”

She has heard concerns about policing in Manitoba First Nations without their own police forces as well.

“Our women and men, particularly in our remote communities, have disclosed to me and our organization examples of how they continue to lose faith in how provincial police services are currently being held in our First Nation communities,” said the grand chief. “Our members who live in urban areas have shared similar concerns.”

Examples of sub-par policing cited by North Wilson included failure to adequately share information about missing and murdered people with their families and community leaders, lack of support for local search and rescue efforts and negative attitudes of some police toward aboriginal people.

MKO is also unhappy about not being involved in the discussions about the replacement of the former Provincial Police Act with the Police Services Act in 2012 or in the renewal of the Provincial Police Service Agreement (PPSA) for 20 years that same year. The PPSA is a 20-year federal-provincial agreement under which the RCMP provides policing services across Manitoba and in most of MKO’s 30 member First Nations in Northern Manitoba where there is no municipal police force, self-administered First Nations police force or Community Tri-Partite Policing Agreement. Under the terms of the PPSA, Manitoba pays 70 per cent of the costs of policing services and the federal government 30 per cent.

MKO wants any national inquiry into missing and murdered indigenous women to recognize the crucial role special constables play in ensuring police forces working on First Nations have local representation among their ranks.

“Having police service providers that are First Nation-led would lead to improved relationships with our communities and better address the public safety concerns of First Nations for the protection of our women, children and our families,” said North Wilson.

MKO is urging the new federal government to hold an inquiry into missing and murdered indigenous women.

“MKO and the MKO First Nations have been knocking on closed doors for at least the past four years to try to make sure that the national inquiry is held,” North Wilson said. “With the recent election of Prime Minister Justin Trudeau, we continue to press upon the federal government to act to ensure that a national inquiry is held that respects the participation of Indigenous communities, families and leadership.”

That sentiment is echoed by the Assembly of Manitoba Chiefs (AMC), which issued a statement the day after the election congratulating Trudeau and his party and calling for action on issues concerning First Nations.

“Canadians from coast to coast spoke loud and clearly, and turned out in record numbers to put an end to fear based politics that was dividing the country and undermining democratic values and processes,” said AMC Grand Chief Derek Nepinak in an Oct. 20 press release. “Most apparent and perhaps most importantly, Canadians saw detrimental and purposeful steps taken to ignore a national crime against indigenous women and girls contributing to a profoundly damaged relationship between Indigenous peoples and the federal government.”

The difference between the Liberals and the Conservatives, said the release, will be measured by how the Liberals act when it comes to calling a national inquiry, preserving indigenous languages, providing clean drinking water and putting First Nations in charge of First Nations education.

North Wilson is seeking to meet with RCMP “D” Division commanding officer Asst. Commissioner Kevin Brosseau and Winnipeg Police Service Chief Devon Clunis to talk about solutions to policing issues.

- See more at: <http://www.thompsoncitizen.net/news/nickel-belt/quebec-allegations-of-police-sexual-assault-against-aboriginal-women-show-need-for-inquiry-mko-1.2099163#sthash.UyEr4cmM.dpuf>

Special Topic: Residential Schools, TRC, and '60s Scoop

New university president says other schools looking to it for guidance on TRC

The Canadian Press
October 24, 2015 01:54 PM



Peter Stoicheff, the new president of the University of Saskatchewan, is shown in a handout photo. Stoicheff told a convocation ceremony in Saskatoon on Saturday, Oct. 24, 2015, that the university must become the best place it possibly can for aboriginal students and their communities. THE CANADIAN PRESS/HO-University of Saskatchewan

SASKATOON - The University of Saskatchewan's new president says other Canadian universities are looking to it for guidance in responding to the Truth and Reconciliation Commission.

Peter Stoicheff told a convocation ceremony in Saskatoon on Saturday that the university must become the best place it possibly can for aboriginal students and their communities.

The ceremony marked the installation of Stoicheff of president of the institution, which has one of the highest populations of aboriginal students among Canadian universities.

Stoicheff noted the University of Saskatchewan will host a national forum Nov. 18-19 in partnership with Assembly of First Nations Chief Perry Bellegarde to examine how universities can respond to the TRC's calls to action.

Justice Murray Sinclair led the commission on the Indian Residential School system in Canada, and his report resulted in 94 recommendations aimed at bridging the experiences of Indigenous and non-Indigenous Canadians.

Stoicheff says it is "crucial" for the modern university to respond to what he calls "the most urgent issue of our time" in Canada.

"I can tell you that other universities in this country look to us to make a difference in this regard. They're doing a lot as well, but they're also looking to us," Stoicheff said during his installation speech.

"And so I ask myself and I ask you, if not us, who?"

Stoicheff made it clear in August after being named as president that he would make aboriginal issues would be a top priority.

Sinclair told a justice commission earlier this month he believes law schools must better educate themselves on indigenous law and how justice was served before Europeans arrived in Canada.

Next month's forum, called "Building Reconciliation: Universities Answering the TRC's Calls to Action" will include university presidents, First Nations and Metis leaders, student leaders and aboriginal scholars.

The Truth and Reconciliation Commission investigated physical and sexual abuse that occurred in residential schools in Canada over decades.

The new university president also said during his speech that the university has the expertise to make Canada a leader in addressing global challenges particularly around food and water security, infectious disease, and the environment.

- See more at: <http://www.timescolonist.com/new-university-president-says-other-schools-looking-to-it-for-guidance-on-trc-1.2094673#sflash.sC6C4mpr.dpuf>

Special Topic: International Indigenous Populations

20 More Local Native American Place Names and What They Mean

From Absecon to Manasquan to Wingohocking, more of what the world looked like to the Lenni Lenape.

By [Sandy Hingston](#) | October 22, 2015 at 4:41 pm



Since you guys seemed to enjoy the [first installment](#) of our compendium of the meanings of Native American place names, we're bringing you more. (Now with Jersey added!) Here's what the Lenni Lenape who originally inhabited these parts saw in their environs.

Absecon

The city in New Jersey takes its name from the Lenape ["absegami,"](#) or "little water." Incidentally, a Dutch captain, **Cornelius Mey**, who explored the area in 1614 named Atlantic County "Eyren Haven," or "Harbor of Eggs," for the great quantities of wildfowl eggs he found there. Mays Landing and Cape May are in turn named for him. A possible alternate (and more romantic) meaning for "absegami" is ["place of swans."](#)

Aquetong

The Aquetong Creek in Bucks County takes its name from an Indian village, [Achewetonk](#), whose name means "the spring among the bushes." The "great spring" on this land was an important resource for Native Americans and European settlers; **William Penn** deeded the property to his friend [James Logan](#). (See "Wingohocking," below.)

Aronimink

Derived from ["Arronemink,"](#) the name of an Indian village at the mouth of Mill Creek; it means "where the fish cease" and may refer to waterfalls in the area.

Almonesson

One of our favorites. The Deptford County community was named for a creek whose Native American name means ["young fox place."](#)

Cinnaminson

Hmm. Is it from "assan" and "minna," meaning ["stone island"](#)? Or is it from "Senamensing," meaning ["sweet water"](#)? The [SweetWater Bar & Grill](#) has its opinion on that.

Holicong

The Bucks County village is named for a natural spring, called the “[Konkey Hole](#)” by Europeans, where the Lenape once camped. The spring and the underwater river that supplied it were local [landmarks](#). The spring, a mile east of Old York Road on Holicong Road, rises within a large funnel-shaped depression whose size varies depending on the water level. Or it did. It may be buried beneath a subdivision by now.

Juniata

Named (like Lehigh and Lycoming, below) for the county of the same name; a number of streets north of Center City are named for counties, while a number of those south of Center City are named for former governors (Mifflin, McKean, Snyder, Wolf, Ritner, Porter, and so on down to Pattison). The word comes from “onenhia,” for “stone,” and “kaniote,” “to be upright.” It thus means “[standing stone people](#)” or “people of the standing rock.”

Lehigh

It may not sound like an Indian word, but it is: a shortened form of “[Lechauweink](#),” the Lenape name for the river separating Lehigh and Northampton counties. It means “where there are forks.” According to one source, the Lenape called it that because the river crossed one of their trails that separated into several paths.

Lycoming

A county in north-central Pennsylvania, a college, and a street just below Hunting Park Avenue in Philadelphia; “[Legau-i-hanne](#)” means “sandy stream.” Hunting Park, by the way, is just that — the great hunting grounds of the Lenape before and after the arrival of Europeans.

Manahawkin

The gateway to Long Beach Island takes its name from the Lenape for “[land of good corn](#),” or perhaps more precisely “fertile land sloping into the water.”

Mantoloking

The Ocean County borough’s name translates as “[frog ground](#)” or “sand place.”

Manasquan

A combination of “manatah,” meaning island; ‘squaw,’ meaning wife; and “han,” or stream. Together? “[Stream of the Island of Squaws](#).” Reports say the Unami or Turtle clan of the Lenape brought their families to this Ocean County river in summer to enjoy the shellfish and shallow tidal waters.

Pennsauken

You might think this has something to do with **William Penn**, but you would be wrong. It's a corruption of "["pindasenaken,"](#)" which means "tobacco pouch."

Tinic和平

The island township on the Delaware River was called [Tinnachkonck](#), which means "next to water," logically enough. Today the John Heinz National Wildlife Refuge at Tinicum is Pennsylvania's last remaining freshwater tidal wetland.

Tioga

The name of the North Philly neighborhood adjacent to Nicetown comes from "["teoga,"](#)" which means "swift current exciting admiration" (!), or possibly "tei-ohoho-gen," meaning "place where two rivers meet." Then again, it could be from the Iroquois "tiagoa," or "gateway"; one source says the river in Northern Pennsylvania that bears this name was the boundary between Iroquois lands to the north and west and Lenape lands, and that the Iroquois considered anyone who didn't enter their territory via this gateway an enemy.

Towamencin

The Montgomery County township is named after the Towamencin Creek, from the Lenape for "["poplar tree."](#)"

Venango

Another county name, from the far west of the state, and also a township. One [source](#) says this was the Indian name for French Creek and that it's "a corruption of the Indian term Innun-guah, given the stream by the Senecas and expressive of an indecent figure carved on the bark of a tree near its banks." A different source says the name comes from the Native American word "["onenge,"](#)" meaning "otter." Otters are cute. Let's stick with that and leave the indecent figures out of it.

Weccacoe

The Lenape name for the area of South Philly settled by the second wave of Swedish colonists, it means "["peaceful place."](#)" While the [Weccacoe Playground](#) at 4th and Catharine in Queen Village was being renovated a few years ago, an historic 19th-century African-American cemetery, the [Bethel Burial Ground](#), was discovered beneath it.

Wingohocking

The Wingohocking Creek once [flowed](#) from Mount Airy through Germantown and joined the Tacony Creek to form the Frankford Creek, which then flowed into the

Delaware. Starting in 1879, city engineers captured the creek inside wooden pipes and made it into a sewer. It took 50 years of working section by section to remove the creek from the city's landscape. According to **Adam Levine**, writing for [Hidden City Philadelphia](#), the same process went on throughout the city — and most American cities, for that matter. The name has been identified as meaning “favorite land for planting” and also “crooked water.” There is also a legend that it was the name of a Lenape chief who [“traded names”](#) with [James Logan](#), a mayor of Philadelphia, a justice of the state Supreme Court, and one of the founders of the precursor to the University of Pennsylvania. The trading of names is said to have been a sign of mutual respect in Native American tradition.

Wyalusing

The [Wyalusing Path](#) was a heavily traveled trail that provided Native Americans a shortcut between the two branches of the Susquehanna River in northern Pennsylvania. It's also the name of a creek in Susquehanna County. Wyalusing Avenue in West Philly purportedly runs through land that was the home of the Indian chief [Tamanend](#) or [Tammany](#), leader of the Lenni Lenape, to whom William Penn sent emissaries to secure good relations. “Wyalusing,” from “M’chwihilusing,” means “[home of the honorable warrior.](#)”

Read more at <http://www.phillymag.com/news/2015/10/22/philadelphia-jersey-native-american-place-names/#CLijAHT5tdrLiH79.99>

Meet Chris Lam of BuzzFeed, Creator of All Those Awesome Native American Videos

[Sarah Sunshine Manning](#)

10/23/15

The courage of allies is a matter to be celebrated, especially when it comes to braving the tangle of complex Native issues. Conversations of Native American identity, tribal rights, marginalization, generational trauma, and cultural appropriation leave many non-Native folks scratching their head bewildered, uncomfortable, or in a state of impassioned denial. And frankly, some very stubborn Americans simply just do not want to hear it.

To be sure, grappling with Native issues is not for the faint of heart, as “going there” typically requires the dismantling of deeply imbedded pre-conceived notions, and this can be very touchy. Thus, often times, many Natives find themselves speaking our truths to the masses alone, slowly but surely, educating America one isolated victory at a time.

The struggle can be frustrating, exhausting, and for some, overwhelming. I repeat, this work is not for the faint of heart.

Cue in the audacious and marvelous Chris Lam, Indian country's latest ally.



Chris Lam.

Lam, a video producer at [BuzzFeed](#), is working to carve out a new space for Native Americans to speak about some of our complex issues from behind the lens. So far, Lam has produced three BuzzFeed videos featuring a handful of Native Americans from the Southern California Indian Center, as they weigh in on some of our most vexing issues of misrepresentation and cultural appropriation.

The punchy BuzzFeed videos, all under three minutes, actually reach millions (the social news and entertainment outlet has more than 200 million viewers worldwide). The Native American perspective is becoming a growing part of that viewership, many thanks to the endeavors of Lam.

“I really wanted to find areas in pop culture that are casually racist, and expose them by giving the people who are disenfranchised or oppressed within that spot an opportunity to speak on it,” Lam told ICTMN. His initial undertaking was to highlight East Asian [responses](#) to yellowface, yet while in that process, he discovered that the Native American community shared a very similar dissention to redface, as well as stereotypes of the leathered and feathered Indian of the past.

“I’ve seen people on BuzzFeed’s other racially charged videos asking and demanding for Native American content,” he said, “and because I literally see no Native Americans in any of movies I watch, or in any of the media I watch, I wanted to see if I could help carve out a new space.”

And he has done just that.

The first Native American video Lam produced highlights Native Americans reacting to the pop culture phenomenon of dressing in stereotypical Indian garb at music festivals, with headdresses and loin cloths being the focal point. And while many Natives have long expressed their opposition to cultural appropriation and headdresses at musical festivals, Lam's video took the Native voice to new audiences.

Video of Native Americans Review Music Festival Fashion

In his second video, Lam captured the visceral reactions of Native American participants examining Indian mascot imagery. Participants scrutinized the Chicago Blackhawks, the Washington Redskins, and the Cleveland Indians. The unadulterated reactions are enough to pierce through the stubbornness, and, the ignorance of many whitewashed American perspectives.

Video of Native Americans Review "Indian" Sports Mascots

And in the most recent video produced by Lam, Natives tried on "Indian" Halloween costumes of the "Indian Brave," "Tribal Temptation," and "Chief Hotty Body." Their reactions to the dehumanization, exotification, and marginalization of Native Americans by way of Halloween costumes are worth ten thousand words.

Video of Native Americans Try On "Indian" Halloween Costumes

There is so much to be said for the value of allies like Lam, who exercise their unique ability to reach audiences who might otherwise never had the privilege of meeting, let alone, listening to Natives as they speak their truth. Lam is chipping away at the cloak of ignorance, one video at a time.

"I honestly had no idea how invisible Native Americans were in media, and I had no idea how invisible Native Americans feel," said Lam. "I'm definitely not saying other people of color don't have it bad, but there's almost little to no voice in the mainstream to fight for Native Americans. That means they have it even worse than I do."

Being the minority of minorities in our own homeland has some major implications. Firstly, the indigenous narrative is virtually absent from public education, history books, entertainment, and mass media, thus, we are by default, gravely misunderstood, and hardly ever heard. What little there is of Native representation sprinkled throughout American consciousness is largely stereotypical. Dismantling this problem is a huge undertaking. Logistically, we cannot do this work alone.

"When I make these types of videos it's about giving Native Americans the voice," Lam said.

Many, I'm sure, would agree that we could use a whole gang of allies just like Lam, unafraid to take on the issues, and willing to use their platform to share our sometimes difficult but magnificent indigenous truth.

And while Lam's videos highlight the responses of articulate Native American adults, the beautiful impact of such corrective narrative is that the positive outcomes trickle down to our children. As we are given an opportunity to insert our narrative into popular American consciousness, the videos function to shield our children from future harm of stereotypes.

My child, your child, and all of our children just may grow up spared from seeing such a saturation of stereotypical Native American imagery, and instead, perhaps they will be imprinted with positive imagery of Native Americans, imagery that actually highlights our intelligence, our depth, our contemporary realities, and the totality of who we are as an amazing people of the present.

Chris Lam is championing the Native perspective, and many thanks to him, millions more people, worldwide, have the privilege of sharing in our truth and our resilience as a magnificent and undefeated people.

Lam said he is entertaining the idea of highlighting the Native American perspective on Thanksgiving. Stay tuned, Indian country. More on that later.

Until then, hats off to all of our audacious allies. We see you, and we appreciate you immensely. Here's to Chris Lam.

Sarah Sunshine Manning

Sarah Sunshine Manning (Shoshone-Paiute, Chippewa-Cree) is a mother, educator, activist, and an advocate for youth. Follow her at [@SarahSunshineM](#).

Culture Editor Simon Moya-Smith contributed to this report. Follow him [@Simonmoyasmith](#).

Read more at <http://indiancountrytodaymedianetwork.com/2015/10/23/meet-chris-lam-buzzfeed-creator-all-those-awesome-native-american-videos-162198>

Chronically absent rate for Native American youth worst in state at 30 percent



In this file photo a dancer participates in a powwow hosted by the Native American Youth and Family Center. The state recently approved a plan to better support Native American youth. (Ross William Hamilton/The Oregonian) (Ross William Hamilton)

By [Laura Frazier | The Oregonian/OregonLive](#)

on October 22, 2015 at 6:35 PM, updated October 23, 2015 at 7:50 AM

Roughly a third of Oregon's American Indian and Alaskan Native students were chronically absent last year, the worst statewide rate out of student groups.

The Oregon Department of Education released data Thursday showing the percentage of students who attended at least 90 percent of school days. [Statewide about 17 percent, or nearly 94,000 students,](#) missed that benchmark.

The state provided data broken down by grade and student groups, including low-income students, African American students, students with disabilities and others, for districts and schools. Data shows that attendance rates for the state's approximately 7,850 Native students has hardly budged since the 2013-2014 school year, with about 30 percent missing too much class.

"It's just really disheartening," said April Campbell, the state's Indian Education Advisor. "It's very concerning. If you're not there, you can't learn."

State research has shown that missing too much school is strongly connected with a student's failure to graduate. Students who are absent too often might also be at risk of becoming poor readers. A series by the Oregonian/OregonLive in 2014, ["Empty Desks,"](#) alerted policy makers and educators to Oregon's high overall rates of chronic absenteeism and the potential consequences.

[A 2014 study](#) conducted by ECONorthwest and overseen by the [Chalkboard Project](#) found that children who are members of Oregon Indian tribes do poorly in school largely because they miss so much class. Only about 59 percent of tribal members in the class of 2011 earned a diploma within five years, compared to 72 percent of all Oregon students.

The issue of chronic absenteeism among Native students is multi-faceted, according to a statement from Tana Atchley, vice-president of the [Oregon Indian Education Association](#). A lack of culturally relevant curriculum, Native educators, funding for districts with rural students and transportation issues alienates native communities from schools, she said.

"These complicated issues both compound and simultaneously re-create issues of chronic absenteeism," she said in the statement. "The trend of chronic absenteeism in Native students is a complex issue that needs to be addressed on multiple levels."

The [Lincoln County School District](#) on the Oregon coast had the highest chronically absent rate, 40 percent, out of districts with at least 50 Native American students enrolled.

Clint Raever, principal at [Toledo Jr/Sr High](#) and the Lincoln County district's Native American education administrator, said his school takes many steps to monitor absent students and employs liaisons to connect with Native American families.

But the school's students are often living in poverty, lack transportation or move frequently, which can make showing up to school tough. In some cases a student's bus ride to school takes an hour and half, Raever said. Other students might skip class so they can get to work on time or simply need an alarm clock at home.

"Part of that learning curve is showing up to school," Raever said. "It's the foundation for the rest of their life."

[Jefferson County](#) schools, which serves students who live on or near the Warm Springs reservation in central Oregon, has the most Native American students out of any district statewide. About 35 percent of its 950 Native students missed too much school last year.

The [Klamath County School District](#) in southern Oregon had one of the stronger attendance rates for districts with large counts of Native students. Roughly 80 percent of the district's 377 Native students attended class almost all the time, data shows.

The Oregon Indian Education Association and other agencies are working to help implement the state's [newly revised plan to boost achievement for Native American students](#). The Oregon American Indian/Alaska Native Education State Plan, updated in April, [lists 11 goals](#), including retaining more Native teachers and increasing graduation and attendance rates for students. About .6 percent of Oregon teachers are American Indian or Alaskan Native, Campbell said.

The Legislature allocated about \$1.5 million to fund a pilot attendance program that pairs each of Oregon's [nine federally recognized tribes](#) with a school that serves Native students and has high truancy rates, Campbell said. The funding will also cover a campaign to raise awareness of what the pilot programs determine works best to improve attendance.

The specifics of the pilot program are still being developed and will launch early next year, Campbell said. The state also recently hired a second Native education specialist.

"We've recognized that there is definitely a need to better understand the 'whys' behind this data," Campbell said.

Statewide special education students, low-income students and Pacific Islanders also had high absenteeism rates, with more than 20 percent of students in those groups missing too much class.

Asian and Talented and Gifted students had the the lowest absenteeism rates, with 10 percent of students or fewer deemed chronically absent last school year. English Language learners and white students had the next highest with about 15 percent of students missing too much class.

Direct Link:

http://www.oregonlive.com/education/index.ssf/2015/10/rate_for_chronically_absent_na.html

Native American speaks of urban life and balances



Regina Tsosie, president of the Native American Coalition of the Quad Cities, talks about what it was like growing up on a Navajo reservation as a child, and the work that goes into balancing an urban life while maintaining connections to her past at the Singing Bird Center, Black Hawk State Historic Site, Rock Island, Thursday, October 22, 2015.

Posted: Thursday, October 22, 2015 10:50 pm | Updated: 11:28 pm, Thu Oct 22, 2015.

By Gerold Shelton, gshelton@qconline.com

ROCK ISLAND -- Native American Regina Tsosie shared stories of the migration of the Indigenous people and the importance of maintaining cultural roots at the Singing Bird Center at the Blackhawk State Historic site last night.

Ms. Tsosie talked about the challenges faced within the Native American community with teaching children of their race's history and the importance of reconnecting to mother earth. The event was sponsored by the Native American Coalition of the Quad-Cities.

"Even though we come from different have different backgrounds, we share that common belief; we may dress differently; we all share that deep connection with natural resources and Mother Earth," Ms. Tsosie said.

To maintain cultural roots, Ms. Tsosie said she goes back home every summer to Tuscon, Ariz., to visit her relatives and tribe.

She also told the story of daughter Ashley Tsosie-Mahieu's experience at the University of Illinois-Urbana-Champaign.

A visit there in the fifth grade prompted a letter to the chancellor, requesting the removal of Chief Illiniwek, but the chancellor never responded.

When it was time to go to college, Ms. Tsosie-Mahieu went to college on scholarship in Tuscon, but a bout of homesickness brought her back to Illinois and to UIUC.

"She knew the chief was down there at a young age," Ms. Tsosie said. "She knew what was going to face her, and I just told her: I'll back you up."

About 20 people attended the event, which also featured a display of Native American books and artifacts.

Direct Link: http://www.qconline.com/news/local/native-american-speaks-of-urban-life-and-balances/article_e1586f47-6e6b-5747-a615-74b7ee79bea7.html

Friday Funny: The Native American Dude and The Film Crew

[Vincent Schilling](#)

10/23/15

Since today is the six-month anniversary of [Loren Anthony](#) and other [Native Actors walking off of the set](#) of Adam Sandler's Ridiculous Six movie - We thought it would be appropriate to have a "film crew joke" as this week's Friday Funny.

With this in mind, here is this week's Native humor tidbit entitled:

"The Native American Dude and the Film Crew."

Deciding to film an old time Cowboys and Indians movie, a famous Hollywood director decided to take his film crew to the Navajo reservation in order to film the gorgeous backdrops found in the beautiful deserts.

After a few days of filming, a Native American dude walked up to the director and looked into his eyes.

"Mr. Director, I just wanted to let you know, it will rain tomorrow." Sure enough, the next day it rained.

A few days later, the same Native American dude walked up to the director, who this time gave his full attention to him.

"Mr. Director, tomorrow there will be a severe thunderstorm with hail." Sure enough, the thunderstorm with hail happened exactly as the Native American dude explained.

The director was amazed. "This Native American is so wise, he is so in touch with nature, his spirit must be connected to his ancestors and he knows the weather." The director ordered his casting director to hire him as a consultant immediately.

The following day, the director met with the now consultant of his film, that Native American dude.

The director walked up to the Indian, who was busy drinking a cup of coffee and eating a bagel.

"Ok, I have hired you as a consultant, I have a huge scene tomorrow with hundreds of extras and a fight scene between the cowboys and indians. What is the weather going to be tomorrow?"

The Native American dude looked at the director and shrugged his shoulders... "I'm not sure yet," he said. "You called me in so early this morning I haven't had a chance to watch the weather channel today yet."

Source: Various places on the web and told numerous times by a plethora of elders in one form or another.

Read more at <http://indiancountrytodaymedianetwork.com/2015/10/23/friday-funny-native-american-dude-and-film-crew-162200>

The Scribbler: Book brings Native Americans of Pennsylvania vividly to life

JACK BRUBAKER | LNP Columnist

Oct 23, 2015

“My name is Clofolbufstem, and I am thirty years old. There are about one hundred men, women and children in our tribe. We call ourselves The People.”

So begins a Paleoindian’s story of his family and life based on information archaeologists have unearthed about the people who lived in what we call Pennsylvania between 10,000 and 16,500 years ago.

Similar, engaging, first-person narratives break up more academic explanations of the life of prehistoric American Indians in “First Pennsylvanians: The Archaeology of Native Americans in Pennsylvania.”

The 256-page, heavily illustrated study of Native American archaeology, designed for the general reader, was published by the Pennsylvania Historical & Museum Commission. Kurt Carr, senior curator of archaeology at the State Museum of Pennsylvania, and fellow archaeologist Roger Moeller co-authored the book.

This book’s descriptions, photographs and drawings of Indian lifestyles and material culture should satisfy the curiosity of Pennsylvanians interested in learning more about the civilization that existed before the European invasion all but obliterated it.

The book examines the Indians who lived in the area’s three major river basins — Delaware, Susquehanna and Ohio — from the Paleoindian period, the earliest known time of Indian life here, until initial contacts with Europeans in the 16th through 18th centuries.

The Susquehanna River Basin receives detailed coverage as one of the more important regions of Indian America. More than 100 Paleoindian sites have been recorded along the Susquehanna, including five that thrived in the Washington Boro area of Manor Township thousands of years before the Susquehannocks moved here.

The authors discuss another local Paleoindian site on the upper Conestoga River. Tools and flakes of jasper excavated there were limited in number, leading archaeologists to believe the site may not have been a village but was used specifically for hunting and butchering animals.

Based on recent archaeological discoveries and reports, as well as other documentation, the book often emphasizes environmental factors and cultural patterns. For example, the authors observe that this area was much colder during the Paleoindian period than it is today, and people lived in very small groups and moved frequently.

Generous use of photos of artifacts, artists’ drawings of settlements and other scenes, time lines and maps make this book accessible to students and adults who want to read a comprehensive guide to American Indians in Pennsylvania.

The narratives are the best parts of the book. They are part fictional, obviously, because there are no records from thousands or even hundreds of years ago. But the stories are solidly based on what is known.

For example, that man with the clunky name of Clofolbufitem says when he was younger he lived on the west side of “where the big rivers come together” — presumably where the west and north branches of the Susquehanna meet at present-day Northumberland.

After one particularly cold winter, his tribe decided to move from the west side of the confluence to the east. Even though they found a shallow area where the river was filled with rocks, “the water was running faster than I have ever seen,” he says.

Clofolbufitem’s old uncle was washed downstream. Everyone was upset. The group spent two days searching for the body, without success. Then they gathered to tell stories about the man.

“He was a good father, a good husband, and he made the finest fluted spear points,” Clofolbufitem observed. “He always used a stone that was colorful and easy to shape. Everyone wanted a fluted point made by my uncle.”

A photo or drawing of a fluted spear point is useful. Description of a spear-point-shaping uncle brings the images to life.

Jack Brubaker, a retired LNP staff writer, writes “The Scribbler” column twice a week. He welcomes comments and contributions at scribblerlnp@gmail.com or 669-1929.

Direct Link: http://lancasteronline.com/opinion/the_scribbler/the-scribbler-book-brings-native-americans-of-pennsylvania-vividly-to/article_6f80ce10-78d1-11e5-982e-6ff3df6522f4.html

Indigenous 'Olympics' Gets Underway in Remote Brazilian City

By jenny barchfield, associated press

PALMAS, Brazil — Oct 22, 2015, 7:27 PM ET

What's billed as the first "indigenous Olympics" kicked off Thursday with a raucous cultural mash-up that saw grimacing Maori warriors, gong-bearing Filipinos and feather-crowned tribespeople from Brazil preside over a traditional fire-lighting ceremony.

The World Indigenous Games officially opens Friday, when Brazilian President [Dilma Rousseff](#) is expected to attend a lavish opening ceremony in the games' host city, Palmas, a remote outpost in the sunbaked heart of Brazil.

But Thursday's fire ritual, which saw hundreds of indigenous people from around the world converge on Palmas' central square decked out in their traditional finest, set the tone for the coming event, which runs through Oct. 31.

Tribal representatives spontaneously broke into traditional song and dance as the media and other indigenous peoples from as far afield as Ethiopia and Mongolia formed tight, flashbulb-popping, iPhone-snapping circles around them.

A phalanx of Maoris from [New Zealand](#), looking fierce with wide-eyed stares and menacing throat-slicing gestures, appeared to stand guard over the knot of Manoti men from Brazil's central Mato Grosso state as they labored over the fire, finally emerging triumphant with a flaming torch.

Elvis Balabal Julius of the Philippines' Igorot people hailed the event as "amazing."

"It's my first time outside of the Philippines and I took five planes to get here," said Julius, 23, sporting only a loincloth and the metal gong with which he and two other tribe members had entranced their audience. "I never thought I would see so many indigenous peoples together. We're very similar and very different at the same time."

The upbeat mood of the fire ceremony contrasted with the palpable anger at a protest earlier in the day by a small group of Brazilian indigenous people denouncing what they said was poor organization and unnecessary spending on the games.

About a dozen protesters decried the event's more than \$14 million price tag, saying the money provided by several government sources as well as the [United Nations](#) would have been better spent improving the conditions of Brazil's impoverished indigenous peoples.

Narube Werreria said she saw the event as a bid to cover up the real situation of Brazil's beleaguered indigenous populations.

"The government is using the event to cover our eyes and say everything is all right here," said Werreria, a state government employee from the Karaja tribe, whose lands are near Palmas. "But everything is not all right."

Estimated to have numbered from between 3 million to 5 million in pre-colonial times, Brazil's indigenous people now make up just 0.5 percent of the country's 200 million-strong population. They face rampant poverty and discrimination and clash frequently with farmers, ranchers and illegal miners eager to oust them from their ancestral lands.

"In Brazil, soy plants are better treated than Indians," Cacique Doran, a leader of the Tupi Guarani people, shouted at the protest.

Direct Link: <http://abcnews.go.com/International/wireStory/indigenous-olympics-set-start-remote-brazilian-city-34660293>

Global Gathering Highlights Indigenous Tourism's Enormous Promise

[Hans Tammemagi](#)

10/23/15

A fierce Maori man, his body a tangle of tattoos and clad only in a loincloth, stood in front of a Squamish First Nation chief wearing a feather headdress. The two men stepped forward and pressed their noses together.

This moving, traditional Maori greeting, which shares the gift of breath, the very mainstay of life, was part of the second annual Pacific Asia Indigenous Tourism (PAIT) conference held earlier this fall in Vancouver. The conference is a sign that for Native peoples around the globe tourism is a promising way forward.

The extraordinary beauty and importance of Native peoples' culture was addressed by keynote speaker Wade Davis, an anthropologist and explorer-in-residence at *National Geographic*. He eloquently explained how cultures and languages are treasure houses of knowledge that are under threat, but must be preserved and valued.

Tourism is a powerful way for indigenous peoples to do just that. They can protect their culture, language and identity, and gain the extra bonus of establishing a sustainable economy, which will help them escape the trap of poverty. Tourism can also educate the public about Native ways, which in turn can help Indigenous Peoples regain the rights they have lost.

“First Nations have long been invisible in their own country,” said Hereditary Chief Ian Campbell of the Squamish Nation. “Indigenous tourism offers a mechanism to right that.”

Some went even further.

“The indigenous world view can save the planet,” said Ben Sherman of the Oglala Lakota Tribe in South Dakota, president of the World Indigenous Tourism Alliance.

Indigenous tourism, however, is relatively young, and many of the 370 million Native peoples in 70 nations have a long way to go to realize its potential. Despite gains, they still must deal with mistreatment and discrimination, as was evidenced in the presentation of one aboriginal man from northwest Australia. In the middle of describing the Fitzroy Crossing Resort, a successful indigenous business, he broke down with emotion, cast his notes aside and spoke from the heart.

“We continue to suffer prejudice,” he said. “But we’ve created a base for the next generation.”

As recently as 1951, Australia had a bounty for shooting aborigines, Davis noted. In 1961, there were still school textbooks that listed aborigines as wild animals.

A representative from Chile described the difficulties in his country, themes that echoed throughout the conference.

“The government does not recognize or support indigenous communities, but in one community we took a decision to survive,” said Juan Ignacio Marambio of Travelution.org, an international tourism network that emphasizes cross-cultural experiences in travel. “We decided to do that through tourism.”

The subject of indigenous rights also permeated the conference.

“Empowerment is the absolute key to successful indigenous tourism,” said John King, an organizer of the first PAIT conference in 2012. The conference organizers support the 2012 Larrakia Declaration, which asserts that the 2007 United Nations Declaration on the Rights of Indigenous Peoples provides the foundation for advancement of indigenous tourism.

Chris Bottrell, a professor at the Capilano University School of Tourism in Vancouver, studied Native groups around the Pacific. He found that aboriginal groups were respected by non-aboriginals where treaties have been formed, mutually beneficial business partnerships created, and where there is leadership with integrity. Disrespect arises where there is a lack of territorial identity and communities are displaced.

Ben Sherman held up the British Columbia First Nations as a tourism success story. Several speakers described the more than 200 Aboriginal tourism businesses in the province, including eight major cultural centres, art galleries, museums, canoe voyages, wineries, resorts and golf courses. A vital key is the Aboriginal Tourism Association of British Columbia, which offers help ranging from practical business guidance to lobbying and forming partnerships. One speaker described the burgeoning international market and offered the goal that all future Canadian tourism experiences would include at least one First Nation’s component.

The Maoris of New Zealand have also developed a strong indigenous tourism sector. There are more than 200 Maori businesses including museums, tours and experiences such as fishing, thermal springs, and horse riding. Growth has been strong, with a 24 percent increase in visitors since 2014. The New Zealand Maori Tourism organization provides coordination.

In 1996 in Namibia, the government gave control of land conservancies to local communities, which then opened lodges and developed tours. Because locals depend on lions, rhinos, elephants and cheetahs, they protect them, and the numbers of all these animals have increased. According to the speaker, Namibia is the “greatest wildlife recovery story in the world.”

Read more at <http://indiancountrytodaymedianetwork.com/2015/10/23/global-gathering-highlights-indigenous-tourisms-enormous-promise-162184>

Making Indigenous Peoples Equal Partners in Gene Research

A new generation of indigenous scientists is teaming up with communities, instead of treating them like guinea pigs.



Native Hawaiian language teachers praying Reuters

[Ed Yong](#)

Oct 23, 2015

The Akimel O'odham (Pima), a group of Native Americans from Arizona, have one of the highest rates of type 2 diabetes in the world. More than [half the adults](#) are affected, and while diet and lifestyle factors certainly contribute, scientists have long suspected that the community carries [genetic variants that also affect their risk](#).

Since 1965, the tribe have been intensely studied by researchers from the National Institutes of Health. This work has been a boon to the outside world: It was instrumental in clarifying the [heritable nature of type 2 diabetes](#), and its connection with obesity. But for most of that time, the Akimel O'odham have been passive participants in the research of their lives.

The NIH had promised to fund research and develop services that would improve the health of the community. But preventative studies only started in the 1990s, some three

decades in, and health programs were small and delivered through the existing Indian Health Service. Meanwhile, a significant amount of money went into studying type 1 diabetes—a disease that mostly affects people of European descent.

Disgruntled, the community withdrew from their partnership with the NIH in 2003, and instead [signed a \\$5 million agreement](#) with a non-profit organization called the [Translational Genomics Research Institute](#) (TGen). The team have since published at least eight papers highlighting unique genetic variants that are specifically associated with type 2 diabetes in the Akimel O'odham; they are also looking other conditions that affect the tribe like kidney cancer.

Speaking at the 2015 meeting of the American Society for Human Genetics (ASHG), [Krystal Tsosie](#) from Vanderbilt University said this case exemplified how indigenous groups are taking charge of their fates in the world of modern genetics. “The Tribe approached the researchers, not vice versa,” she said. “The researchers are more like consultants.”

The Akimel O'odham dictated the goals of the project right from the start and retained control over their own samples, effectively loaning them to TGen, who acted as temporary stewards. TGen, meanwhile, agreed not to do any studies beyond the bounds of their agreement, or to distribute samples or publish data without the community's consent. A tribal elder even blessed the TGen laboratory and its staff.

“We’re indigenizing genomics. Our presence alone is doing that.”

This case stands in stark contrast to [the most infamous collision between genetic research and Native American culture](#). In the 1990s, scientists from Arizona State University collected samples from the Havasupai tribe to study the genetics of diabetes but, without their knowledge, also used those samples to study schizophrenia, inbreeding, and migration patterns. When the Havasupai found out, they successfully sued the university for \$700,000 and banned its researchers from their land.

This case, and others, have created an atmosphere of distrust, as [Rose Eveleth covered for The Atlantic earlier this year](#). This pall might also help to explain the relative absence of indigenous groups in genetics research. “Why is that?” asked [Keolu Fox](#), from the University of Washington School of Medicine. “Were we invited to the party and said, ‘No, thank you,’ or were we not invited at all? It’s a combination.”

Young geneticists like Fox (a native Hawaiian) and Tsosie (from the Navajo Nation) are now looking to move past the lingering shadow of the Havasupai controversy, and take positive steps forward. Speaking at the ASHG conference, in a session called “Engaging Indigenous Peoples in Genetics,” they called for more [community-based participatory research](#) (CBPR)—a model exemplified by the partnership between the Akimel O'odham and Tgen.

Rather than the usual approach, in which researchers helicopter in, do their thing, and tell their participants what they found under the rubric of “engagement,” CBPR requires communities to actively and equally participate in all phases of the research, from planning to publication. They become genuine scientific partners, not guinea pigs.

This is hard work. At the same ASHG session, [Kate West](#) from the University of Washington spoke about her work with Yupik Eskimos from Alaska. That involved: repeated flights and boat trips to get to the communities; a lot of time spent making contacts, attending local council meetings, and occasionally eating seal; and much last-minute rescheduling. “Research takes a back seat to community matters,” she said.

This time-consuming approach sits uneasily with the publish-or-perish atmosphere that drives modern science. But it’s necessary, argued the ASHG panellists. “Genomics is the future of medicine but if we don’t start to include native populations who already face large health disparities, those disparities will widen,” said Fox. “We need to empower indigenous communities by letting them be partners at every step.”

That will become easier as technology improves, he thinks. With [palm-sized DNA sequencers](#) like the MinION, scientists will be able to do research within indigenous communities, rather than simply taking samples and disappearing with them. “Performing science in an indigenous space is important for reducing distrust by de-black-boxing genomic technologies,” said Fox.

It should also help to train more indigenous geneticists. (There are currently seven, Fox and Tsosie among them.) “If you really want to engage a community, it has to be with members of the community doing the actual science,” said Fox. He quoted Beverly Becenti-Pigman, the chair of the Navajo Health and Human Resources Review Board: “What we need are more expert Indians and less Indian experts.”

Currently, in the U.S., fewer than one in 500 Ph.D.s in the biological sciences go to students from indigenous groups. But organisations like the Society for Advancement of Chicanos/Hispanics and Native Americans in the Sciences ([SACNAS](#)) are working to change that. And the Summer Internship for Native Americans in Genomics (SING), which trains young indigenous scientists in both laboratory skills and biomedical ethics, [is now in its fourth year](#).

“When the human genome was sequenced, I was in high school,” says Fox. “We’re the first crop of people who walk between the worlds of indigeneity and westernized science, and who have received an elite education. We’re indigenizing genomics. Our presence alone is doing that.”

** This article originally stated that the SING workshop was run by SACNAS, and it is not. We regret the error.*

Direct Link: <http://www.theatlantic.com/science/archive/2015/10/indigenising-genomics/412096/>

Committee discusses suicide prevention for Indian youth

By AMY BETH HANSON Associated Press, October 22, 2015

HELENA, Mont.

As the state health department tries to determine the best way to spend \$250,000 to help prevent suicide among Native American youth, the Chippewa Cree Tribe of the Rocky Boy's Reservation has been using a more down-to-earth way of getting the young involved in their culture and the land with the hope of achieving the same result.

The goal of the tribal effort is not necessarily to focus on suicide, but to produce activities that create wellness, Jay Eagleman, a member of the Chippewa Cree Tribe's Suicide Prevention Task Force, told the State-Tribal Relations Interim Committee on Thursday.

Last year, 21 Native Americans in Montana completed suicide, with the majority being between the ages of 15-35, the Montana Suicide Review Team reported. A total of 248 Montanans died by suicide, with most between the ages of 45 and 64.

Eagleman said the Chippewa Cree Tribe discovered that the health of its sweet grass plots often reflect the health of the community, so it used the health of the plant as a vehicle to help tribal members re-connect with their culture, elders and language, Eagleman said.

"From the exterior it appears as though it's just a sweet grass workshop," Eagleman said, but some efforts have involved getting "down on the ground, reconnect with your hands and knees, literally."

"There's a particular technique associated with finding this plant. It's a ceremony. Without people knowing it, technically, they're participating in this reconnect strategy," he said.

Some of the efforts with the youth are more direct.

"We talk about the value of life, yes, we mention suicide, we talk about the taboos associated with its discussion," Eagleman said. "When you've seen what I've seen you start to recognize that time is short and that people need help right now."

Lesa Evers, tribal relations manager for the Department of Public Health and Human Services, told the committee that agency officials visited each reservation to ask tribes how they'd like to see the money spent. Ideas include a statewide program, grants to

individual tribes and hiring an American Indian suicide prevention coordinator. The tribes have until Nov. 10 to submit other suggestions in writing, Evers said.

Karl Rosston, the state suicide prevention coordinator, presented the recommendations of the Suicide Review Team. They included educating people about the warning signs of suicide, recommending that primary care physicians routinely screen patients for depression and urging people to lock up firearms. She also recommended that schools teach problem solving and conflict resolution skills to young students.

But the committee was urged not to discount a spiritual component.

Data, statistics and Ph.D.'s won't solve the suicide problem, committee member Rep. Kristin Hansen of Havre said "A change of heart will."

"I've been directed by the higher authority to teach, to share and to remind people of where they come from, help them connect to who they are (so) they can reclaim their identity and live a holistic, balanced life," Eagleman said.

Rep. George Kipp III from Heart Butte commended Eagleman on the "remarkable" program on the Fort Belknap reservation and said it sets the standard for other tribes.

Eagleman urged tribes to share their successful efforts.

It's important for tribes to "go beyond the comfort zone of holding it as their own information so it's like a sharing activity in order to sustain our generations," he said.

Read more here: <http://www.sanluisobispo.com/news/health-and-medicine/article41057739.html#storylink=cpy>

Reason to Celebrate: 12.25 M Acres Declared Protected Area for Aboriginal People

[Rick Kearns](#)

10/23/15

Anangu leaders in Australia just declared 12.25 million acres of Aboriginal freehold land an Indigenous Protected Area (IPA), after the Australian Government signed the IPA agreement with the Anangu people giving the community additional resources to protect sacred sites, native plants and animals.

At the important site known as Tjiti Jingati, on October 1, more than 250 Anangu and guests announced the designation of the Katiti Peterman IPA which involves Aboriginal land surrounding the Uluru Kata Tjuta National Park.

According to the Central Land Council (CLC), an Aboriginal statutory authority that promotes Aboriginal rights, leaders held a traditional inma ceremony that celebrated the IPA on the day of the announcement and honored “the children that got taken away” (a reference to the many thousands of Aboriginal children forcibly taken from their homes from the late 1800s to the 1970s).

The new IPA extends over an area larger than Switzerland and is one of the largest protected areas in Australia; the network of 71 IPAs covers more than 159 million acres throughout the country according to Australia’s Department of the Environment. Aboriginal elders in these areas work with indigenous rangers to protect natural and cultural resources.

CLC Director Davis Ross noted that this newest IPA has value for its potential as a cultural tourism site, too.



The Katiti Petermann IPA which involves Aboriginal land surrounding the Uluru Kata Tjuta National Park. (Courtesy Central Land Council)

“What makes this IPA stand out is its tourism potential,” Ross said.

“There’s an airport where large numbers of national and international visitors arrive every week, the Outback Way goes right through it and the landscapes are very dramatic, with spectacular mountain ranges, vast salt lakes and large sand dunes. It all adds up to huge scope for tourism development,” Ross noted.

“Already a handful of families are pursuing their own cultural tourism ideas but the IPA offers a great opportunity to expand if that’s what people want,” he added.

This new status will also help Aboriginal people teach their children more about traditional culture, foods and places, said Indigenous Ranger Ruby James. James has already been teaching the children skills such as tracking, fauna surveys and water monitoring.

“We really hope we can extend the program so we can do more trips on country and learn more about the bush tucker and all the traditional foods and important places,” James stated.

“By taking them out on country they see and learn about places. It will allow them to protect their country themselves in time. This is their schooling, this is the education we need our children to have and this is the way we do it,” she said.

According to a CLC press statement, the agreement with the Commonwealth was five years in the making the new IPA is the fourth largest protected area on the Australian mainland.

Read more at <http://indiancountrytodaymedianetwork.com/2015/10/23/reason-celebrate-1225-m-acres-declared-protected-area-aboriginal-people-162196>

Some Native Americans speak out about injustices in community

Updated: Fri 7:26 PM, Oct 23, 2015

By: [Robert Grant](#) - [Email](#)



Rapid City, SD Some in the Native American [community](#) were speaking out Friday about the injustices they face.

Speakers at the Black Hills Forum and Press Club focused on issues in education and criminal justice on reservations.

They say 7 of the 11 poorest Native American [communities](#) are right here in South Dakota.

But they are trying to [build](#) change.

The Thunder Valley CDC Regenerative Development is in the final design stages of a new 21-home community.

Construction will begin next spring.

Nick Tilsen with the Thunder Valley CDC, said, "It's an example of what can be done when people step out of their **comfort** zone, both on our end in the community of creating some solutions, but also extending our hands in partnership with federal agencies, extending hands in partnership with banks."

Tatewin Means, the Attorney General for the Oglala Sioux Tribe, said, "We have the solution. A lot of it comes down to **resources** and funding."

Thunder Valley CDC is now training 18 to 26-year-olds to **help** with the construction.

Direct Link: <http://www.blackhillsfox.com/home/headlines/Some-Native-Americans-speak-out-about-injustices-in-community---336437021.html>

New Jersey Moves to Toss Tribe's Suit Over Recognition

By The Associated Press

CAMDEN, N.J. — Oct 23, 2015, 1:22 PM ET

New Jersey has moved to dismiss a lawsuit filed by a Native American tribe that claims the state gave it official recognition decades ago but then rescinded it.

The Nanticoke Lenni-Lenape Tribal Nation sued in federal court in July.

The tribe, based in Bridgeton in southern New Jersey's Cumberland County, traces its history in the area back 12,000 years and says it now has 3,000 members, the majority of them living in the state.

Its lawsuit claims that the state Legislature passed a resolution recognizing the tribe in the 1980s but that a state staffer emailed the federal government's General Accounting Office several years ago saying New Jersey had no recognized tribes.

An attorney for the tribe has said some state officials became nervous more than a decade ago about the possibility of recognized tribes trying to develop casinos. The Nanticoke Lenni-Lenape have no interest in doing that, the attorney said.

The tribe says not having state recognition affects its ability to sell crafts including beadwork, walking sticks, drums, headdresses, regalia and pottery as "Indian made," potentially costing it hundreds of thousands of dollars per year.

In a court filing this week, the state argued that the Legislature's action didn't amount to official recognition because Congress has the sole authority to recognize tribes.

The Legislature's action and other statutes that mention the Nanticoke Lenni-Lenape by name "reflect a designation that the Nation and certain other purported American Indian tribes exist in New Jersey," the state's brief argues. "These actions, however, cannot be viewed as a formal recognition of the status of these tribes as independent and sovereign political communities with defined territory."

The state also argued that the tribe's lawsuit fails to demonstrate a due process violation under the 14th Amendment because the right to be recognized by the state "doesn't fall within the limited list of fundamental rights and liberties that are deeply rooted in this country's history."

The Nanticoke Lenni-Lenape claim they could lose \$600,000 in grants, tribal jobs and scholarships that are tied to its designation as a recognized tribe.

A judge is expected to rule on the state's motion by early December.

Direct Link: <http://abcnews.go.com/US/wireStory/jersey-moves-toss-tribes-suit-recognition-34680920>

A CNN Hero of the Year hopeful in Glastonbury seeks to help Native Americans

Posted 6:13 PM, October 23, 2015, by [Jim Altman](#), Updated at 06:15pm, October 23, 2015

GLASTONBURY-- As far as "top 10 lists" go, this one might be in the top 10.

Rochelle Ripley, who runs the nonprofit charity called [Hawkwing](#) out of a Glastonbury warehouse, was just named a finalist in CNN's Top 10 Heroes of 2015. Ripley's charity provides critical aid -- food, clothing, and medical supplies--to her tribe, the Cheyenne River Sioux Nation, in South Dakota.

The 17-year-old charity also helps tribal members find jobs and assists in home renovations and with educational needs.

"This is a passion, it's a mission," said Ripley, who is the first Native American to be named to the prestigious CNN list.

Ripley and other volunteers at Hawkwing are busy preparing for the holiday season ahead.

"We collect everything from new books, to toys, clothing and personal care products," she said.

When asked about the prospect of being named the "Hero of the Year" Ripley said, "It's very humbling, it's very wonderful because the story of Native America needs to be more broadly and accurately understood."

The CNN Hero of the Year competition is in full swing. [Voting is online](#) for the final 10 honorees and ends on November 15.

Each of the top 10 heroes have already been given \$10,000 for their charities, the top vote-getter will receive a \$100,000 contribution for their cause.

Direct Link: <http://foxct.com/2015/10/23/a-cnn-hero-of-the-year-hopeful-in-glastonbury-seeks-to-help-native-americans/>

Vote to Proceed Involving Self-Governing by Native Hawaiians

By audrey mcavoy, associated press

HONOLULU — Oct 23, 2015, 8:18 PM ET

A federal judge ruled Friday that an election can go forward to choose delegates to draft a document allowing Native Hawaiians to govern themselves.

U.S. District Court Judge J. Michael Seabright explained the election is a private poll — not one run by the state — as he denied a motion for a preliminary injunction to stop the vote set for next month.

Native Hawaiians are the last remaining indigenous group in the U.S. that hasn't been allowed to establish its own government.

In 2011, the state passed a law recognizing Hawaiians as the first people of [Hawaii](#) and laid the foundation for Native Hawaiians to establish their own government.

The election is intended to choose delegates to draft a self-governing document that would be submitted to Native Hawaiians for possible ratification.

Bill Meheula, an attorney for the organization Nai Aupuni which determined election criteria, hailed the ruling as "awesome."

"We've been looking forward to this for decades, since the 1970s," Meheula said.

Meheula said self-determination has been shown to help indigenous peoples such as Native Hawaiians struggling with low socio-economic status.

The election in Hawaii was challenged in a lawsuit filed in August that argued it was unconstitutional for the state to be involved in a race-based election.

The plaintiffs include two non-Hawaiians who aren't eligible for the voter roll and two Native Hawaiians who say their names appear on the roll without their consent.

Two Native Hawaiians who said they didn't want to participate in the process of self-determination also joined the complaint.

Judge Seabright, in an oral ruling from the bench, said the poll is a private election for the purpose of establishing self-determination for the indigenous people of Hawaii. Those elected won't be able to alter state or local laws, he said.

He also noted that the vote will not lead to the election of any federal, state or county officeholders.

Even if the election were found to be state-run, Seabright said, Hawaii has a compelling interest in organizing a Native Hawaiian community and that wouldn't be possible unless participation in the election is restricted to Native Hawaiians.

The election is being held with the help of nearly \$2.6 million in grant funding from the Office of Hawaiian Affairs, a state agency tasked with improving the well-being of Native Hawaiians. The plaintiffs pointed to the funding as evidence of the state's involvement.

Meheula said Nai Aupuni is a private, nonprofit corporation whose grant agreement specifies the Office of Hawaiian Affairs won't have any control.

Kelii Akina, one of the plaintiffs, said he would appeal.

It's "wrong for the state government to use public resources in order to promote a racially discriminatory process," Akina said. "What's really at stake here is not only the constitution of the United States but also the aloha spirit."

The push for self-governing came after former U.S. Sen. [Daniel Akaka](#) tried for a decade but failed to get a bill passed in the U.S. Congress that would give Native Hawaiians the same rights already extended to many Native Americans and [Alaska Natives](#).

Direct Link: <http://abcnews.go.com/Politics/wireStory/vote-proceed-involving-governing-native-hawaiians-34693488>

Pine Ridge speakers: History and stereotypes block understanding between the races



Tatewin Means, right, attorney general for the Oglala Sioux Tribe, laughs as she introduces herself during the Black Hills Press Club luncheon Friday at the Hilton Garden Inn. Means spoke along with Nick Tilsen, left, Thunder Valley Community Development Corporation executive director.

October 24, 2015 6:00 am • [Jim Stasiowski Journal staff](#)

Tatewin Means wants you to take a test.

Means is the attorney general of the Oglala Sioux Tribe, and on Friday, she and Nick Tilsen, executive director of the Thunder Valley Community Development Corp., spoke to about 140 people in Rapid City about the history and current relationship between Native American people and the white community.

In a question-and-answer session after their presentations, Means listened intently to a question: What should people do to be included in the process of having the Native American and white communities come together for the common good?

"Introspection first," said Means, daughter of the late Russell Means, a charismatic leader of the American Indian Movement starting in the 1970s. Then she expanded her answer. She urged attendees at the Black Hills Forum and Press Club luncheon meeting at the Hilton Garden Inn to take the Implicit Association Test at implicit.harvard.edu/implicit/takeatest.html.

The test is designed to uncover attitudes and beliefs people are either unaware of or unwilling to admit.

And if the test shows people that they are biased, Means said to the predominantly white crowd, they should "make a change internally, in your family and in systems you are a part of."

The purpose of the forum, said attorney Stephen Wesolick, one of the organizers, was to bring together Native American and white people to start a discussion for "all of us to understand each other."

He added that the discussion might jar some people from their comfort zones, "But that's not necessarily a bad thing."

Means and Tilsen, who took turns speaking to the crowd during the two-hour session, laid out the often horribly uncomfortable history of relations between white people and Native Americans, showing how attitudes from the early days of killing each other have evolved into distrust, antagonism and what Means defined as "implicit bias."

At the start of U.S. history, Tilsen said, white people, driven by the principle that "God gave them the right to conquer the West," seemed determined to kill all the Native Americans. Then came what, at the time, seemed a progressive idea: assimilation, which meant taking children from Native American families, cutting their hair, forcing them to drop their native languages, requiring them to act more white.

"It was called 'Kill the Indian, save the man,'" Tilsen said; in reality, he added, it was "identity theft," an attempt to get Native Americans to abandon their native culture and adopt that of the white race.

It led, he said, to the disastrous breakdown of Native American families.

Assimilation later led to rebellion, the assertion of Native American rights in the 1960s and 1970s, in which Russell Means and Tilsen's grandfather, Ken Tilsen, a civil rights attorney, played huge roles. His parents, Nick Tilsen said, "met in the midst of the revolution at Wounded Knee," a protest led by Russell Means.

Tilsen, who is spearheading the innovative Thunder Valley residential community on the Pine Ridge Indian Reservation, won a hearty laugh from the crowd when he explained he was the product of a traditional Lakota family and an activist Jewish family.

"When people ask me, 'Are you Jewish or Lakota?'" he said, "I say, 'I'm Jewkota.'"

It was one of the few light moments of the discussion. When Means described her growing-up years, she spoke intensely of the pressure she put on herself to be perfect, to obliterate the stereotypes that plague her race.

"I have never taken a drink of alcohol, smoked a cigarette or taken any drugs," she said. Still, the stereotypes shadowed her, and in fifth grade, a white pupil uttered a racist remark to her.

Eventually, the boy who taunted her apologized, although at first, Means said, "His parent's attitude was, 'Why apologize?'"

At Rapid City Central High School, she didn't dare misbehave, and she participated in three sports, "if you count cheerleading, which I do." She graduated at the top of her class.

But she took away a lesson from the rigors of her self-imposed diligence: "You shouldn't have to excel to get fair treatment."

As attorney general, Means sees the worst of life on the Pine Ridge reservation, but she said much of it can be traced back to the sordid history of "federal policies handed down: annihilation, assimilation, relocation."

Plagues of substance abuse, domestic violence and suicide constantly sweep through the reservation, Means said, and the tribe must act.

"The solution has to come from the Indian people," she said. "At the center of any treatment program must be our spirituality."

But the non-Native community must act, too, she said. Authorities must solve the problem of the inordinate number of arrests, detentions and imprisonments of Native Americans, Means said.

That brought her to the central message of the discussion: implicit bias.

"That's hard to address because people aren't aware of it," she said, which is why the IAT test can be effective in alerting people to the feelings they bury.

Implicit biases furtively feed on such misleading sources as stereotypes (Native Americans are drunk and lazy) and defective educations (accounts of Native American history often are skimpy or even nonexistent), Means said.

She urged South Dakota to emulate Montana, which has significantly beefed up its teaching of Native American history.

No one, Means said, should be lulled into thinking that, in modern times, bias has been erased.

She told two stories of which she said she had direct knowledge:

In a local middle school, two Native American boys were pushing each other in a hallway. An administrator took them into his office and scolded them by asking whether they would act that way on the day they go before a judge.

The stereotype: Those boys are going to be in legal trouble someday.

In a separate incident, her son, Mankato, an eighth-grader, was playing youth football. The other team's coach, who was white and who also coaches at a local high school, grabbed him and told him he wouldn't be playing at that high school next year.

"Would he have done that to a non-Indian child?" she asked, implying the answer was "no." "Implicit bias is a root cause of all of that."

Direct Link: http://rapidcityjournal.com/news/local/pine-ridge-speakers-history-and-stereotypes-block-understanding-between-the/article_c5525de7-6f42-567f-8f8d-2c066b44c4ca.html

Finding Florida's Indian heritage

Florida's places to learn, to remember its first people



Kayaking into a mangrove tunnel off Weedon Island, Fla.

By Ellen Albanese GLOBE CORRESPONDENT October 24, 2015

ST. PETERSBURG — At Weedon Island Preserve, I saw the biggest butterfly I have ever seen, its wings so fluid they looked like swatches of yellow silk rippling in the hot, still air. It danced ahead of me down the boardwalk trail over the mangrove swamps to an overlook where I watched kayakers glide by and disappear into a mangrove tunnel. It wasn't hard to imagine the early inhabitants of this island, a peaceful people who developed a sophisticated style of ceramics characterized by ornate punctated, incised, or stamped designs on sand-tempered pottery.

Precious little remains of Florida's Native American people, but in pockets across the state, the richness and diversity of these early cultures — from the Timucua in the northeast and the Tocobaga around Tampa Bay to the legendary Calusa of Pine Island and the modern-day Seminoles of South Florida — come to life. The blueprint to this informal network of archeological sites, nature preserves, parks, and museums is the Trail of Florida's Indian Heritage (www.trailoffloridasindianheritage.org), a map and brochure produced by a nonprofit membership organization dedicated to promoting responsible site visits and education about the state's earliest inhabitants.

"Most people think there was no one in Florida until the pioneers came," said Martha "Marty" Ardren, the organization's cofounder and membership chair. "That's precisely why my colleagues and I founded the trail back in 1999. We were giving tours of the Portavant ceremonial complex [in Palmetto] and people who came were just blown away — both visitors and locals. They would ask: 'Is there anything else like this in Florida?'"

There are 72 sites on the trail so far, and new sites are always being added. A handful are designated as "feature sites"; these provide an outstanding visitor experience, represent a wide geographic distribution, and cover a range of time periods, Ardren said.

A 3,200-acre nature preserve on Old Tampa Bay, Weedon Island, which is now a peninsula, is probably best known for the ornate pottery produced by members of the Weeden Island Culture some 1,000 to 1,800 years ago (the cultural period is spelled differently from the island). The curved exterior wall of the preserve's Cultural & Natural History Center, a building designed with the help of Native Americans, is decorated to represent the distinctive pottery. Inside, exhibits describe the natural ecosystems of the island and the processes of archeological excavation. A virtual tour exhibit connects visitors to the Smithsonian Institution's collection of island artifacts. Outside are hiking trails and a boat launch for kayaks and canoes (bring your own or rent on site).

The center is celebrating the unveiling of Florida's only existing ancient saltwater dugout canoe, which was discovered on an island beach in 2001 and excavated in 2011. The 1,100-year-old canoe is the centerpiece of a new exhibit, "Navigating Tampa Bay's Maritime Past," which opened last week.

One of the finest displays of Weeden Island pottery is the Tallant Collection at the South Florida Museum in Bradenton. The ceramics here run the gamut from the highly artistic Weeden Island work to the plainer Safety Harbor vessels to the distinctly utilitarian artifacts of the Caloosahatchee cultural period. The museum has an excellent gallery of artifacts from several of the state's early native tribes, as well as metals and jewelry brought by European explorers or salvaged from shipwrecks.

Like most of the early Florida Native Americans, the Calusa were gone by the mid-1700s, wiped out by war and disease.

Crystal River Archaeological State Park, a featured site on the trail and a national historic landmark, was the ceremonial center of the hunter-gatherer-fisher peoples who lived

along Crystal River and the adjacent coastal marshes and estuaries. For 1,600 years people traveled to the complex from great distances to bury their dead and conduct trade. Today this 61-acre site has burial mounds, temple mounds, a plaza area, and a substantial midden, or discard mound. A wooden stairway leads to the top of the tallest temple mound, which affords a view over the estuary. A small museum in the visitors center contains exhibits displaying artifacts related to this site and others in the area.

“It’s interesting to know about the life that was here before — before we all took over,” said Jill Stephenson of Milan, N.H., who was visiting the site with her stepfather, Leo DesGroseilliers of Inglis, Fla., and her son, Simon, 8. “I just like to see where we all came from. I just find it amazing.”

At the De Soto National Memorial in Bradenton, administered by the National Park Service, visitors learn about the native peoples that Spanish explorer Hernando de Soto encountered on his 1539 expedition. “Our job is to relate their stories even though the natives didn’t leave any recorded history,” said lead ranger Dan Stephens, forcing researchers to depend on archeology and documents left by the Spanish. The presence of nine middens, or discard mounds, verifies the existence of a village at the site at the time of the Spanish conquest, he said.

A movie in the visitors center traces de Soto’s journey. We were surprised to learn that he and his men traveled as far north as North Carolina over almost three years in a fruitless search for gold. In season, costumed reenactors in a replica Spanish camp demonstrate how weapons were used and food was prepared in the village de Soto used as his first base camp.



An interpreter at the De Soto National Memorial shows visitors replicas of 16th-century Spanish armor.

Farther south, the Randell Research Center at Pineland on Pine Island focuses on the archeology, history, and ecology of the Calusa Indians. Once the most powerful people in all of South Florida, the Calusa amassed huge shell mounds, engineered canals, and sustained tens of thousands of people from the fish and shellfish found in the rich estuaries west and south of Fort Myers. In this remote site that dates from about 100 BC, visitors can tour the Calusa Heritage Trail, a 3,700-foot interpretive walkway that leads

through the mounds and by remnants of canals. Illustrated signs along the trail describe the Calusa kingdom and its shell tool technology. The site is open for self-guided tours year round; guided tours are offered during peak season (January-April).

Materials excavated from the Pineland site between 1988 and today comprise the Pineland Collection at the Florida Museum of Natural History on the campus of the University of Florida in Gainesville (the Randell center is affiliated with the museum). It's the largest systematic collection from a major Calusa town site. Artifacts include Native American pottery sherds; tools and decorative objects made of shell, bone, shark teeth, and stone; Spanish-derived glass, metal, and ceramic objects; and waterlogged wood, seeds, and other organic materials. Museum visitors can also see models of Calusa earthworks and middens and enter a Calusa leader's palm-thatched house during a political ceremony in the year 1564, complete with life-size models in elaborate ceremonial dress.

Like most of the early Florida Native Americans, the Calusa were gone by the mid-1700s, wiped out by war and disease. In its South Florida gallery, the natural history museum also tells the story of the state's modern Native American tribes, the Seminole and Miccosukee. Examples of Seminole silver work, weaving, bead work, and other ornamental arts are stunning. It was here that we learned that "Seminole" comes from the Spanish "cimarrones," which means wild or untamed; it was a term the Spanish applied broadly to all the native tribes.

The Knight Collection at the Tampa Bay History Center in Tampa offers another impressive display of Seminole objects and materials, including brightly colored clothing in geometric patterns, deerskin leggings and shoes, wood cooking tools, sweetgrass baskets, and dolls. It's part of the museum's larger focus on Florida's first people and European exploration.

In south-central Florida, close to the Everglades, the Ah-Tah-Thi-Ki Museum on the Big Cypress Seminole Indian Reservation in Clewiston tells the Seminoles' story in their own words. Loosely translated, Ah-Tah-Thi-Ki means "a place to learn, a place to remember." It is another of the featured sites on the Trail of Florida's Indian Heritage.

An orientation film provides an introduction to Seminole history and culture. In round galleries, full-size models set against colorful dioramas depict scenes from Seminole life in Florida in the 1890s, including a wedding ceremony, the catfish dance, and a stickball game. Beautiful clothing, beadwork, and other handmade crafts are on display and available in the gift shop.

One of the loveliest features of the museum is a mile-long boardwalk that winds through a 60-acre cypress dome. It's a peaceful walk that invites reflection not only on the Seminoles of today but also on all the tribes lost to history.



A stairway leads to the top of the highest temple mound at the Crystal River Archaeological State Park.

Direct Link: <https://www.bostonglobe.com/lifestyle/travel/2015/10/24/finding-florida-indian-heritage/nw3eLay0Zci9n79EjQOe6O/story.html>

Drought Survey: Jobs Drying Up for Indigenous Farmworkers



Zenaida Ventura, a former farmworker, conducts surveys of indigenous farmworkers at the farmers market in Madera. 'For me, everything is connected, immigration, health and the drought. I think we need to find a way that we can work this from the roots,' she says. (Sasha Khokha/KQED)

By [Sasha Khokha](#) October 24, 2015

I first met Zenaida Ventura 11 years ago, when she was just a teenager. She was wielding giant clippers, pruning gnarled grapevines in a field south of Fresno one cold morning. She was working alongside her father, Rufino, and I showed up with my microphone to ask them how they protected themselves from pesticides.

Rufino Ventura on protecting farmworkers from pesticide, 2004

The Venturas were recent immigrants then, who spoke Mixteco, an indigenous language from Oaxaca. The term “indigenous” means their language and culture predate the Spanish conquest of Mexico.

I ran into Zenaida again a few weeks ago. Now she’s 29 and trilingual — she speaks Spanish, Mixteco and English. She has become a community leader, and is helping to conduct a unique survey of other [indigenous farmworkers](#) through the [Binational Center for the Development of Oaxacan Indigenous Communities](#) (CBDIO), a nonprofit that works in both Mexico and the U.S.

She’s standing at a booth at a farmers market in Madera County, home to one of the highest concentrations of Mexican indigenous immigrants in California.

“We’re doing surveys, especially to the farmworkers that are indigenous from Oaxaca, or Guerrero, Pueblo,” she explains. “Have they worked in the fields? Have they been affected because of the drought?”

A woman pushing her kids in a stroller approaches Ventura’s booth and agrees to answer the survey questions. She says her husband went to Washington state this year for the first time to pick blueberries. It was just too hard to piece together enough hours of work in California.

Studies have tried to quantify the economic impact of the drought on workers. One recent [UC Davis forecast](#), for example, estimates more than 10,000 California farmworkers will have lost their jobs this year due to farms having less water. What those studies don’t show is that indigenous farmworkers are more likely to be undocumented and among the first to lose their jobs.



Maura Lukas is Mixteca, part of an indigenous group from Oaxaca, in southern Mexico. She says with the drought, this year has been the hardest to make ends in the fields since she came to the U.S. a dozen years ago. (*Sasha Khokha/KQED*)

“Many people do not realize, but there is a pecking order, a hierarchy, in the labor force in agriculture,” says Professor [Gaspar Rivera-Salgado](#). He studies Mexican migration at the UCLA Labor Center.

“Not only hierarchy in terms of when you migrated,” he explains, “but also this ethnic hierarchy, because these indigenous migrants that come from Mexico also tend to be very discriminated against, not only in Mexico, but also here in the United States.”

They’re less likely to get more stable jobs as tractor drivers or supervisors. Those jobs usually go to mestizos, Mexicans who have mixed Spanish and indigenous heritage.

Rivera-Salgado says this new grass-roots survey of more than 350 farmworkers — a collaboration between several nonprofit organizations in Fresno and Madera County, including CBDIO, [Central California Legal Services](#) and the [CRLA Foundation](#) — is taking an important pulse of the drought.

“They’ve been really picking up a lot of details about how tough it has been for families to make ends meet,” says Rivera-Salgado. “A lot of these families, they’re really at a crossroads.”



Maura Lukas and her husband have only been able to pay the landlord half the rent for months, and are struggling to make meals stretch to feed her family. (*Sasha Khokha/KQED*)

In fact, 92 percent of the indigenous farmworkers surveyed in this project say they’ve had less work or no work because of the drought.

Like Maura Lukas, a Mixteca woman who lives in a cramped two-bedroom apartment with her husband and four children near downtown Fresno. She’s chopping some onions she got at a food bank on a table set up in a patch of dirt in front of her apartment, next to where she hangs laundry.

“Our rent is \$600, and the truth is, we could only pay half, \$300,” she tells me. “Our electricity was \$119. I have to pay that in payments, too. There just isn’t money for everything. We don’t have enough to eat. That’s what we really need.”

Lukas says this year has been the hardest since they came to the U.S. from Oaxaca. They've scrambled to get enough hours picking grapes, raisins and cherries.

She says she's trying to make meals stretch as best she can, especially as winter approaches. Normally, that's the time when farmworkers try to live off the savings they've scraped together from the harvest season.

But this year, she says, there aren't any savings.

Zenaida Ventura says the workers she's surveyed who *do* have jobs say working conditions have gotten worse.



Farmworker Maura Lukas lives in a cramped two-bedroom apartment with her husband and four children near downtown Fresno. (Sasha Khokha/KQED)

“Because of the lack of jobs, you have to do whatever it takes to stay there, no matter if they don’t give you shade or water or your rights. Your working rights. ”

Ventura isn't surprised that 81 percent of those surveyed have no knowledge of any programs to help farmworkers affected by the drought.

But even if they knew about them, Ventura says, they're not necessarily eligible. Some [drought-related job retraining programs](#) for farmworkers require a Social Security number, GED or high school diploma. Farmworkers can't get unemployment benefits if they're undocumented.

“The documented farmworkers, they can go and apply for unemployment,” says Ventura, “or they can look for another job, if there's an opening for a restaurant to do dishes. But for the undocumented farmworker, there's nothing. Nothing.”

The nonprofit groups conducting the surveys plan to present their results at a legislative briefing in Sacramento next week.

Direct Link: <http://ww2.kqed.org/news/2015/10/24/drought-survey-jobs-drying-up-for-indigenous-farmworkers>

Venezuelan Indigenous Leaders Take Aim at Media for Negative Portrayals

[Rick Kearns](#)

10/24/15

The need to control the narrative about indigenous people, in contrast to the negative portrayals in mainstream media, along with more political representation and improved health care were among the main themes discussed last week in the Washington, D.C. area by indigenous leaders from Venezuela.

David Hernandez Palmar, a Wayuu activist, researcher and videographer and Lisa Lynn Henrito, a former Chief of the Penom Nation and health consultant for the Indigenous Health Department, told audiences about the achievements, struggles and challenges facing indigenous people in Venezuela.

In an interview before their presentation at the Nyumburu Cultural Center at the University of Maryland on October 15, Hernandez Palmar and Henrito spoke about the important upcoming elections for the National Assembly in Venezuela and issues surrounding borders and health.

“Most of us are supportive of the Bolivarian process [the form of socialism practiced by Chavez that is connected to the vision of Simon Bolivar for Latin America] and we have had progress,” Hernandez Palmar said about the socialist government administrations of former President Hugo Chavez and current President Nicholas Maduro.

“But there is still a lot to be done. In my opinion the upcoming elections are some of the most important ones for us.”

Hernandez Palmar explained that there are currently three indigenous representatives in the National Assembly that has a total of 167 seats and that the indigenous need at least 10 seats to achieve parity. Several indigenous candidates are in the running for this cycle with a December 6 voting day.

One of the top issues for Wayuu people involves the border with Colombia, he noted. The Wayuu nation, like many others in this hemisphere, extends from western Venezuela into northeastern Colombia and relations between the two governments directly affect Wayuu communities on both sides.

“We want to create a peaceful border,” Hernandez Palmar said referring to tensions between the countries as a result of allegations that FARC rebels are crossing between them. “There are a lot of things happening in the negotiations in Havanna [between Colombia and the FARC guerillas] and that’s why it’s so important for us to put those issues on the table, with our own narrative as opposed to the right wing media and CNN for instance, who have been telling another version of the story.”

For Henrito, the issue of borders is especially important as well. The Penom Nation lives on either side of borders between eastern Venezuela and western Guyana and northwestern Brazil.

“Right now Brazil is airlifting kilos of gold out of our area without our consent. The Venezuelan military knows about it as does the Guyanan military and I criticize both governments on this issue,” she continued.

“I tell my people, we have to propose laws, we have to talk about it. We don’t want to be part of this dispute so that we have to suffer each time the governments fight. If we don’t say anything the governments won’t know about us,” Henrito said.

Henrito stated that there is a Penom legislator in the National Assembly but that they need more representation to address the complex border issues and the dire health conditions facing much of the Penom community. She pointed to a local hospital where the clinic for the Penom community was back next to the morgue and that they need a better location and more services in general.

“We need to speak right now,” she added.

Read more at <http://indiancountrytodaymedianetwork.com/2015/10/24/venezuelan-indigenous-leaders-take-aim-media-negative-portrayals-162201>

Respecting All Nations and Sustaining Cultures

Duane Champagne

10/24/15

Indigenous Peoples don’t resist they persist. Indigenous nations seek to preserve land, self-government, cultural community, and identity. There is no one pattern, and indigenous nations recognize that all nations are different culturally, socially and spiritually. An Indigenous worldview understands that human nations, as well as animal and plant nations, are autonomous and inherently different.

The task of human action is not to make everything the same, but to appreciate the differences and to respect the ways of all nations. While indigenous nations may be at war or in conflict with each other, usually those actions are not about who has the right form of government, or the best or most appropriate economy, religion or spiritual beliefs.

The differences between nations are inherent, and often given in creation teaching. Each nation has a task, given by the Creator. Each individual within an indigenous nation has a

spiritual path that is often unique and given through spiritual communication. Women have coming of age ceremonies, and men have vision quests and coming of age ceremonies where individuals seek their life calling. Nations and individuals are respected because each has a purpose in the universe, and it is not within the power of any nation or government to superimpose its will on another nation or individual. Adult individuals have the right to political participation in indigenous nations, they have the right to be heard and respected for their points of view.

Indigenous nations respect the cultural and spiritual differences of other nations. The differences are all part of the Creator's plan for the universe. The nations of the world, human and otherwise, are the actors of this plan, often called the Great Spirit. The plan of indigenous nations is not to convert others to their spiritual beliefs and political systems, but rather to carry out the plans and purposes of their own communities. The world that traditional Indians would want to live in is one where nations, human and otherwise, respect each other and work in mutually beneficial spiritual, political, and economic relations.

In colonial contexts, indigenous nations are considered outside of nation-state political and cultural relations. The plan of most nations states is to transform indigenous individuals and nations into citizens, with equal rights with other national citizens. This transition has not been easy or fast, in part because of the holistic internal spiritual, political, economic, and social interrelations of indigenous nations. The spiritual beliefs that indigenous nations have specific tasks to carry out also supports the continuity of indigenous nations, despite the history of marginalization, loss of land, and nation-state actions to dismantle indigenous governments and communities. Current colonial arguments say that Indigenous Peoples are politically and economically marginalized and they should ally with marginalized groups: women, racial and ethnic minorities, submerged nations, poor people and other disenfranchised groups.

While indigenous nations share many of the disadvantages of other marginalized groups in contemporary nation states, Indigenous Peoples are predisposed toward working with nation states, yet at the same time upholding their own often ignored rights to land, self-government, and cultural choice. Indigenous nations want to have respectful and reciprocal relations with governments and all other human and non-human nations. The colonial context can be defined as one where nation states do not respect or support indigenous self-government, cultural choices, and access to land. A pathway to a more harmonious future is for nation states to understand Indigenous Peoples better, respect and support their ways, and to work with them cooperatively. Colonial disrespect of indigenous cultures has not deterred Indigenous Peoples from their commitments to preserving their self-governance, cultures, and communities. Indigenous Peoples will persist in their ways, while seeking respect and reciprocity with nation states and international institutions.

Read more at <http://indiancountrytodaymedianetwork.com/2015/10/24/respecting-all-nations-and-sustaining-cultures-162057>

Ex-tribal lending leaders face new charges of fraud, bribery

Matt Volz, Associated Press

Updated 2:09 pm, Wednesday, October 21, 2015

HELENA, Mont. (AP) — Two former leaders of an online lending company owned by Montana's Chippewa Cree Tribe have pleaded not guilty to new criminal charges that accuse them of funneling money from the company, through a business partner in Nevada and into their own pockets.

The grand jury indictment made public Tuesday in U.S. District Court in Great Falls charges Neal Rosette and Billi Anne Morsette with eight criminal counts that include conspiracy to defraud the tribe, accepting bribes and evading taxes.

Rosette and Morsette used to run [Plain Green](#), the Chippewa Cree's lucrative company that makes short-term Internet loans at high interest rates. They also ran the tribe's first attempt to start a lending company, the now-defunct First American Capital Resources.

Rosette and Morsette previously pleaded not guilty to an earlier indictment that accused them of embezzling more than \$55,000 from First American.

The new indictment accuses them of being involved in a conspiracy along with former tribal leaders John "Chance" Houle, [Bruce Sunchild](#), [James Eastlick](#) Jr. and a Havre businessman named Shad Huston.

The group diverted Plain Green revenue to a Nevada company called [Encore Services](#), then used a shell company to take some of that money for their personal benefit, prosecutors said.

Encore Services was brought on as a partner to run First American in 2010 before it went defunct. Encore was not involved in Plain Green's operations, but Rosette and Houle agreed to a deal that allowed Encore to receive money from any Chippewa Cree Internet lending company, according to the indictment.

The agreement entitled Encore to receive a percentage of Plain Green's revenues. Rosette, Morsette and Eastlick then created a company named Ideal Consulting that charged fees to Encore, though they did no work on the Nevada company's behalf, prosecutors said.

Using that system, Encore received about \$3.5 million from Plain Green between 2011 and 2013, and Rosette, Morsette and Eastlick took more than \$1.2 million of that money, prosecutors said.

Eastlick, Houle, Huston and Sunchild are serving prison sentences for separate convictions stemming from a wide-ranging corruption investigation into the Rocky Boy's Indian Reservation. Their plea agreements stipulate that they can't be charged with additional crimes, such as the new indictment.

Rosette previously acknowledged to [The Associated Press](#) that he received the payments, but he said Plain Green's board of directors offered to make them because the board feared he and Morsette would help other tribes open their own lending companies.

The hidden payments to Ideal Consulting were the subject of an arbitration dispute last year between the tribe and Encore. An arbitrator ruled the hidden payments voided the company's contract with the tribe and ordered it to repay the Chippewa Cree \$1.1 million.

The tribe is suing Encore Services for the rest of the money paid under what the tribe called a fraudulent contract.

Direct Link: <http://www.sfgate.com/news/crime/article/Ex-tribal-lending-leaders-face-new-charges-of-6582224.php>

Inupiaq woman joins traditional tattooing movement



Traditional Tattooing

ADVANCE FOR WEEKEND OCT. 24-25, 2015 - In this photo taken on Oct. 13, 2015, Marjorie Tahbone, left, of Nome, Alaska and Denali Whiting, of Kotzebue, Alaska take a selfie during the First Alaskans Institute Elders and Youth Conference in Anchorage, Alaska. Tahbone has reconnected with her Inupiaq cultural heritage by practicing Inuit tattooing similar to what her ancestors wore and has been modernizing them with color and new designs. (Bill Roth/Alaska Dispatch News via AP) KTUU-TV OUT; KTVA-TV OUT; THE MAT-SU VALLEY FRONTIERSMAN OUT; MANDATORY CREDIT

Posted: Sunday, October 25, 2015 3:45 am

Tegan Hanlon Alaska Dispatch News

ANCHORAGE, Alaska (AP) — Marjorie Tahbone pushed a needle into and back out of a woman's forearm, allowing the ink-covered end of the cotton thread to soak in the skin for a moment before she pulled it out and began another stitch.

Onlookers crowded around Tahbone at the First Alaskans Institute Elders and Youth Conference in Anchorage this week as she continued to weave the thread through 60-year-old Becky Bendixen's skin. It left behind a permanent thin black line.

"It hurt a tiny bit," said Bendixen, a Unangax woman from King Cove who counted it as her 19th tattoo. Bendixen comes from a tribe that, like many, traditionally marks significant life events with tattoos or piercings. "It's still not like the tattoo gun, but there's definitely some sensation," she said.

Tahbone, a 26-year-old Inupiaq woman from Nome, sat next to Bendixen and wielded the needle with hands dressed in latex gloves. She smiled often while explaining each step — from marinating the needle in alcohol to the shallow depths at which she moved through the skin.

Not everyone today understands the art of traditional Inuit tattoos, Tahbone said. The practice, both aesthetic and symbolic in nature, fell into disuse for decades after contact with non-Natives. However, a growing movement has surfaced in the 21st century to revitalize traditional tattooing and Tahbone has joined it as a new artist who hones a modern edge.

"I consider my generation as a reawakening generation," Tahbone said. "We're ready and we're tired of not doing anything."

Tahbone grew up in western Alaska in an environment centered on tradition and subsistence, she said. She learned about her ancestors — about the influenza that killed many of them, the boarding schools they had to attend and the punishment her mother received for speaking the Inupiaq language.

"A burning fire was inside of me," Tahbone said, who described herself as a culture bearer and an elder in training. "It was just a desire to learn more."

Soon after Tahbone graduated from the University of Alaska Fairbanks in 2012, she had three black vertical lines inked onto her chin. The traditional Inuit tattoo represents womanhood and a coming of age. For Tahbone it meant she had the strength to provide for a family and help her community.

"It's a new thing," she said of the chin tattoo. "I feel like a lot of the elders don't really know or understand it because it's been asleep for so long."

Tahbone's grandmother eventually supported the chin tattoo, but it took her some time to come around to the idea. When she grew up, such a tattoo, deeply rooted in culture, would have only led to public shame and mockery. While times have changed, Tahbone said she still gets prying questions about her facial tattoo.

"I had to make sure I was strong and the only reason I was strong was because I had the backing of my family," she said.

Then came the Facebook message this summer from a Filipino tattoo artist in Los Angeles. He had seen pictures of Tahbone's tattoo.

"He said, 'You need to become a tattoo artist so we can revitalize something that's been asleep for so long,'" she said. "And I jumped on that opportunity."

Tahbone flew to California in August and learned how to hand-stitch tattoos and use a needle to punch ink into the skin. She also decided to get her birthing tattoos.

"In our culture, we believe that when a baby exits the womb and into life, they're aware. They know what's going on; they can see," she said. "And we want to ensure that they know that they're entering a beautiful world. A world full of love. A world full of beauty."

Tahbone now wears her family's history on her thighs. She designed the tattoo and the Los Angeles artist and his wife inked it onto her legs over two days.

It begins in simple straight lines that represent the beginning of time. The Y's are for her ancestors. "They are always strong," she said. Moving toward her knee, thick blue lines interject the eclectic design. Those are the dark times when colonization and assimilation tore at her people, she said.

The design then transforms into a pattern dotted with diamonds. It's the same pattern that once marked the trim of her great-grandmother's parkas. Her family comes from a long line of reindeer herders, Tahbone explained.

Her mother came up with the teal fins for killer whales. The broken line represents the tattoo that, as a teenager, her mother started to sew on herself. She had wanted one like her grandmother, but she got negative feedback, so she stopped stitching, Tahbone said.

The purple and maroon patterns closest to Tahbone's knee are her interpretation of the current time. The color modernizes the traditional. "I love to be modern," she said. Once, she had a broken purple line, like the blue one near her mother's design, but she hand-stitched that closed to represent healing (and also so she knew what it felt to have a hand-sewn tattoo).

"These are reminders of what happened," Tahbone said. "I'm constantly reminded of my journeys because I'm a culture bearer. I'm a product of everything Inupiaq."

In many ways, Tahbone's tattoos represent cultural traditions under a modern lens. They incorporate colored ink. An artist did her chin and thigh tattoos with a high-powered gun. She balks at any notion that that makes them any less traditional. Her ancestors constantly adapted and so has she.

"It's traditional in every other aspect," she said. "If my ancestors had tattoo guns, you would have bet your bottom dollar that they would have used them."

It's still relatively uncommon to come across a tattoo artist like Tahbone, trained in hand-poking and stitching tattoos. By Wednesday morning, she had completed six tattoos and plans to do a dozen more in coming weeks. She was receiving requests from all over Alaska and even outside the country.

"Never did I imagine that it would be something so big like this," she said.

Tahbone doesn't take payment for the tattoos, but she does accept trades. She'll trade for kuspiks, fur or mittens. She pointed at one girl in the crowd Tuesday and said, "I like that shirt. We could trade for that shirt."

Tahbone graduated from the University of Alaska Fairbanks with a degree in Inupiaq language and Alaska Native studies. She now teaches Inupiaq language in Nome and creates culturally relevant curricula. She plans to get her Ph.D.

"Not because I want to be known as Dr. Marjorie Tahbone — it's because I want to beat the system — against all odds," she said. "Then I can pretty much be like, 'Yeah, I got it, you guys could get it too.'"

Tahbone said she wants to be a person everyone can turn to if they have questions about Inupiaq culture. She doesn't want to corner herself into a profession — she will be a professional tattoo artist, a professional teacher and a professional culture bearer.

To the many teenagers and children watching her tattoo, she underscored that she never thought she could become a tattoo artist, but it actually wasn't that hard.

"You're fully capable of doing all the things our ancestors did," she said. "It just takes practice — time and practice."

Direct Link: http://www.newsminer.com/news/alaska_news/inupiaq-woman-joins-traditional-tattooing-movement/article_2d4903b0-79ed-11e5-9cce-ef7a7db7ac87.html

Native Americans advanced their own bowhunting technology

By [AL.com](#)

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on October 25, 2015 at 7:55 AM

I am an old movie nut. I especially like old westerns. I watched the 1948 movie "Fort Apache" the other night. It stars John Wayne, Henry Fonda and Shirley Temple to name a few.

I couldn't help but notice, as I always do with all old westerns, that the movie had hundreds of Indians, but none of them were fat. Why is that? If you are a bowhunter, you already know the answer.

Even today with ultra-light compound bows, lightning-fast carbon arrows, super-sharp expanding broadheads, camouflage, scent-eliminating clothing, cover scents and hundreds of bowhunting gadgets designed to increase your odds, killing a deer can be a pretty tough deal. Wouldn't you hate to know whether or not you eat depended on your bowhunting success?

Incredibly, the Native Americans did find success. Nearly every Native American tribe, including tribes in Alabama, used some form of bow and arrow as a weapon for hunting. Even though we think of the bows and arrows used by Alabama tribes as primitive, think progressive technology. They were much better than the bows and arrows used by the Native Americans 100 years before them.

Bows as hunting weapons date to the Stone Age. Some arrowheads discovered in America have been dated to be 13,000 years old. Arrowheads have been discovered among the bones of extinct animals such as the wooly mammoth. Native Americans had thousands of years to improve the technology.

Like the bowhunters of today, each generation of Native Americans improved on the archery technology that their forefathers used. They learned to use stronger wood bows capable of shooting faster and longer distances. They learned to wrap their bows with sinew to make them stronger. They built faster and stronger arrow shafts and more streamlined broadheads, eventually capable of shooting clear through a deer. Just as today, the deer's nose was a major obstacle to taking a deer with a bow and arrow in those days. Native Americans eventually learned to cover their bodies in river mud to cover their scent.

Native Americans shot bows and arrows to survive. They had a lot of time to sit around and think about making their equipment better. We tend to think of the longbows, re-curves and original compound bows that our grandfathers used as ancient technology. I suspect the Native Americans felt the same way about the bows and arrows that their grandfathers used.

If you are a bowhunter, you spend a lot of hours in a tree thinking. I think about the Native Americans on occasion and how they may have once hunted the same patch of land and what they had to hunt with and what I have to hunt with.

What they accomplished is downright impressive.

Mike Bolton is editor of Alabama Outdoor News. He can be reached at aoutdoors@aol.com.

Direct Link:

http://www.al.com/sports/index.ssf/2015/10/native_americans_advanced_thei.html

Make voting easier for Native Americans on reservations

Tribune editorial board 4:33 p.m. MDT October 24, 2015



We have a longstanding belief on the Tribune editorial board that government should make it easier, not more difficult, for people to vote for public office.

That's why we favor efforts by Native American activists to make it more convenient to vote on Montana's Indian reservations, some of which are far-flung and far away from county seats. Northern Cheyenne Indians in southwest Montana face a one-way, 70-mile drive to Forsyth, the county seat in Rosebud County, to register to vote on Election Day.

Providing a satellite office to encourage more Native American voting is not only a good idea, but it's been the subject of a lawsuit that was decided in favor of Native American activists who sued three counties in Montana. U.S. District Judge Malloy gave Montana's secretary of state authority to set up the offices.

Glacier County in northern Montana avoided such unpleasantness by simply providing a satellite voting location in Browning, rather than requiring voters from the Blackfeet Indian Reservation to drive to Cut Bank to register to vote. County officials there saw a need and agreed with Blackfeet officials that something should be done.

We'd like to see that spirit of cooperation continue in other places in Montana, where there has been some reluctance expressed to providing satellite election offices for mostly Indian voters. We think this is a good opportunity for those counties named earlier in the lawsuit — Rosebud, Blaine and Big Horn — to demonstrate an enlightened approach

and, if Indian tribes request a satellite office, to grant the request. Of the three counties, only Big Horn County provided a satellite election location in 2014 on the Crow Reservation. Rosebud and Blaine counties cited late requests from tribes for not setting up the offices.

To be clear, most reservations offer polling places on Election Day, but few provide same-day registration and in-person absentee voting that are offered at county election offices.

Montana Secretary of State Linda McCulloch announced recently it will be up to each reservation to request a satellite office, and for each county to consider each request.

We think it would be wise for each county to give a tribal request serious consideration. In fact, Rosebud County Commissioner Ed Joiner told the Tribune recently his county plans to do just that.

"As for the 2016 election, Rosebud County is prepared to establish the alternative election administration office should the Northern Cheyenne Tribe request one by the established deadline," Joiner wrote. "The most important part of this process is maintaining an open line of communication with the state, county, and tribe so that the implementation of the office goes smoothly." Joiner said he thinks a better term than satellite office is an "alternative election administrative office."

We think that's a positive approach that we hope will be followed by the various Montana counties.

So why would anyone be against encouraging more people to register to vote?

One issue might be cost, although McCulloch said she hopes her office will have enough money to offer grants to counties that agree to set up satellite offices.

Another could be politics — Native Americans tend to vote Democratic — although the secretary of state is a Democrat, and some Native American activists contend she didn't move swiftly enough to get the satellite offices set up. Giving counties the option to turn down satellite offices also has drawn some criticism.

Meanwhile, a few conservative critics on the Tribune's website asked why Indian voters should gain satellite polling places when other voters not on reservations face similar obstacles. But with particularly high unemployment and low incomes on Montana's reservations, it probably is more difficult for some Native American voters to travel long distances to election offices for same-day registration.

We agree Native American voters should consider using by-mail or permanent absentee voting options in 2016, as all voters should. However, Montana law still mandates that counties provide in-person polling places for certain elections, such as in presidential election years. And same-day registration is provided by state law.

McCulloch, by the way, didn't rule out providing satellite offices, or alternative election administrative offices, for non-reservation voters, giving the example of Seeley Lake area residents who are far from the county seat.

If Montana goes to strictly by-mail elections someday, the problem of traveling long distances to visit county seats should be lessened, if not eliminated. Where to go for same-day registration could remain an issue.

In the meantime, we encourage affected counties to do their best to provide Montana's original residents with convenient ways to vote, and for tribes to meet a tentative Jan. 31 deadline to request an additional office be set up if it's needed.

Direct Link: <http://www.greatfallstribune.com/story/opinion/2015/10/24/voting-easier-native-americans/74340666/?from=global&sessionKey=&autologin=>

Restoring the Long-Lost Sounds of Native American California



Ishi (1860-1916), the last surviving member of the Yahi Indian tribe of California. (Wikimedia Commons)

By Leah Rose October 25, 2015

In November, researchers at UC Berkeley will begin a three-year project to restore and translate thousands of century-old audio recordings of Native California Indians. The collection was created by cultural anthropologists in the first half of the 20th century and is now considered the largest audio repository of California Indian culture in the world.

Nearly a third of the 2,713 recordings come from Ishi, the storied last member of the Yahi tribe who lived the last years of his life inside the University of California's Phoebe

A. Hearst Museum of Anthropology. Ishi died in 1916 from tuberculosis. He was 54 years old.

Five years before his death, Ishi — desperate, alone and starving — walked out of the forest and into the little Gold Rush town of Oroville (Butte County). He was the last surviving member of the Yahi tribe, which had been killed off by European settlers. Upon arriving in Oroville, local journalists had a field day, dubbing Ishi the “last wild Indian.”

The news quickly reached Alfred Kroeber, a cultural anthropologist in San Francisco who specialized in the study of native Californians. With permission from the Office of Indian Affairs, Ishi was transported to Kroeber at the University of California’s Phoebe A. Hearst Museum of Anthropology, where he worked as a caretaker. On Sundays, people would flock to the museum to watch Ishi carve arrow points and demonstrate how he lived in the wild.

In September, 1911, Kroeber began using a portable hand-cranked phonograph to record Ishi’s narrations of traditional Yahi songs and stories.

“About the first or second day, Ishi told the story of ‘wood duck,’ this myth that’s not recorded anywhere else in native California,” says Ira Jacknis, the head of research at the museum today and the lead on the UC Berkeley sound restoration project.

“He told the story for hours and hours. And of course he was speaking Yahi for the first time because he had been living alone. So this idea of being isolated and having people encourage him to speak his language was clearly a revelation for him.”

While these recordings appear to offer a treasure trove of material for linguists and historians, they are nearly inaudible now due to mold that has grown on the wax cylinders over the decades.

Ten years ago, physicist Carl Haber from the Lawrence Berkeley National Laboratory created a state-of-the-art machine that can digitally restore damaged recordings. With the help of Haber’s machine, which he calls [I.R.E.N.E.](#), academics will soon be able to learn more about Native Californians and the stories they told.

Hear the difference between the original and restored recordings

“It’s essentially a big microscope that takes a very, very high-resolution picture of the physical item upon which the sound is recorded,” says Haber about I.R.E.N.E., an acronym for Image Reconstruct Erase Noise Etcetera. “When I say we take a picture, we’re actually making a big topographical map of all three dimensions of the surface of the entire cylinder.” Haber then uses software to analyze and ultimately minimize the noise caused by mold.

Starting next month, Haber's team will load the entire collection of Native California Indian recordings onto I.R.E.N.E., which will analyze and restore the recordings over the next three years. When the restoration project is complete, the recordings will be sent to tribal descendants, who will determine which parts of the collection can be released to the public.

Kayla Ray Carpenter is a member of the Hoopa tribe in Humboldt County. She's a Ph.D. candidate at Berkeley, and she says the recordings can help keep old traditions alive.

"We have a song ownership system in our culture in which songs are passed down through families," Carpenter explains, "and it might be interesting to connect these people up with songs of their grandparents, their old people."

The remastered recordings will also allow anthropologists like Ira Jacknis to continue to build on the work Kroeber started over a hundred years ago.

"I do see myself as following in the footsteps of Alfred Kroeber to preserve Indian culture," says Jacknis. "But I'm just a link in the chain, and people who will come after me will actually be able to manipulate the sound recordings in new ways. That was the idea that these anthropologists at the turn of the century had, and we're just one part of that."

Special thanks to the [Phoebe A. Hearst Museum of Anthropology](#) for use of the original audio recordings of Ishi.

Direct Link: <http://ww2.kqed.org/news/2015/10/25/restoring-the-long-lost-sounds-of-native-california>

Federal agents seize 30,000 marijuana plants on Menominee Native American tribal land



[Xeni Jardin](#) / 4:38 pm Mon Oct 26, 2015

DEA agents descended on Menominee County in Wisconsin last Friday, [to destroy](#) what the tribal authorities say was an industrial hemp crop. The DEA says it was “high-grade marijuana,” and they’re not apologizing. The chairman of the Menominee Indian Tribe of Wisconsin says the DEA had no right to the cannabis, and the DEA boasts of seizing some 30,000 plants in all.

WBAY (ABC) [news in Wisconsin reports](#):

Jorge Rodas was the first reporter on the scene on County Road M west of Suring Friday morning. He saw a number of local, state and federal law enforcement agencies. He also saw agents using front-end loaders to load plants into county highway department trucks. Agents were working at several locations for most of the morning.

Menominee County deputies were standing guard, dressed in tactical gear with assault rifles.

Undercover officers were at the scene, in addition to officials from Menominee and Oconto counties. The scene along County M borders Oconto County and the Menominee Indian reservation.

According to the DEA, it had a search warrant from a federal judge in Green Bay to search a home, outbuilding, and about 20 acres of tribal land in Menominee County.

The DEA says an investigation found people other than Menominee Tribe Members were planting and tending to marijuana plants on the tribal land.

No arrests were made.

Tribal Chairman Gary Besaw says [the feds “improperly and unnecessarily” destroyed](#) the tribe’s hemp crop. I wouldn’t be surprised if a lawsuit were filed soon.

Says a statement released by the DEA regarding the raid: “No arrests were made and this investigation is on-going.”

Besaw says the tribe is growing “low THC, non-psychotropic” hemp under an agreement with the College of the Menominee Nation, to grow, cultivate and study industrial hemp. He said it was in accordance with the 2014 Farm Bill, which allows growing industrial hemp in some circumstances. He said the Bureau of Indian Affairs took samples of the crop for testing earlier this week.

Here is the tribe’s statement:

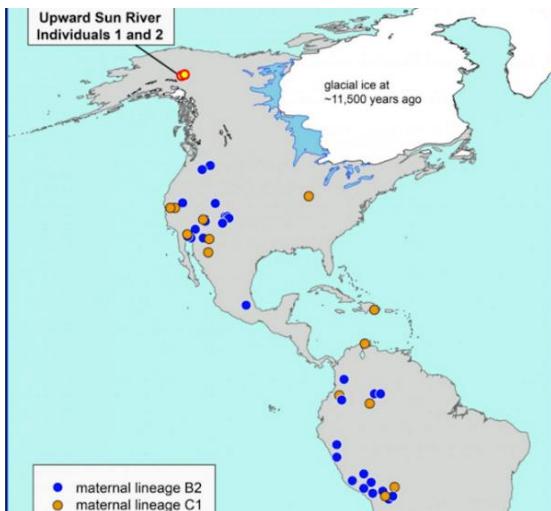
There has been disagreement between the Tribe and Acting U.S. Attorney Greg Haanstad as to whether the Tribe’s actions in cultivating its industrial hemp crop was in compliance with the 2014 Farm Bill. The Tribe has worked tirelessly to find a solution to this disagreement, including offering to destroy itself certain strains of the industrial hemp

crop that both sides had identified as problematic and offering to file a Declaratory Judgment Action in United States District Court for the Eastern District of Wisconsin to allow a federal judge to decide the disputed issues. These offers by the Tribe were rejected in favor of the aggressive unilateral action we saw today. The tribe says it plans to take the matter to court.

Direct Link: <http://boingboing.net/2015/10/26/federal-agents-seize-menominee.html>

DNA Study Of Ancient Alaskan Babies Shows Progress Of Native Americans Into The Continent

By [Jim Algar](#), Tech Times | October 27, 6:36 AM



DNA lineages of today's Native Americans developed during the long stay of first Americans on the Bering land bridge, researchers say. Population of first Americans settled there for thousands of years before migrating south, they say.

(Photo : Ben Potter | University of Alaska Fairbanks)

DNA studies on the skeletal remains of two babies buried in Alaska around 11,000 years ago yield strong evidence the first Americans spent thousand of years living there before migrating down into North and South America, researchers say.

The findings suggest Native Americans, originally migrating from Asia, were settled and living on the Bering land bridge for a long time before moving south on the continent and further down into South America, they say.

The babies, found in the Upward Sun River site in what is now central Alaska, had different mothers, University of Utah researchers say. One was a 6- to 12-week-old baby, while the other was a preterm fetus, possibly stillborn.

DNA studies of the remains strongly support a hypothesis known as the "Beringian standstill" theory, which holds that the ancestors of modern Native Americans spent a long enough period of time isolated from other populations that their DNA eventually differentiated from its Asian roots and developed uniquely American lineages.

Beringia is the name scientists use to describe the vast land bridge that linked Siberia with North America during the last ice age, from around 28,000 to 18,000 years ago.

Rising seas and melting glaciers began to cover the land bridge, at the same time melting ice opened areas for expansion, and around 15,000 years ago the ancestors of today's Native Americans began heading south.

The standstill theory was borne out by the DNA of the Alaskan babies, which is identical to lineages that are present in many Native American populations today in both North and South America, the researchers [report](#) in the journal *Proceedings of the National Academy of Sciences*.

"You don't see any of these lineages that are distinctly Native American in Asia, even Siberia, so there had to be a period of isolation for these distinctive Native American lineages to have evolved away from their Asian ancestors," says study senior author Dennis O'Rourke, an anthropology professor at the University of Utah. "We believe that was in Beringia."

The Alaskan babies are among human remains found at only eight sites in North American dated as older than 8,000 years, the researchers say.

"Here is a case of ancient DNA coming in and helping to inform archaeology," says study first author Justin Tackney, a doctoral student in anthropology.

The people living at the Upward Sun River site were most likely a remnant of those who moved rapidly south into the Americas around 15,000 years ago, the researchers say.

Because most of what was Beringia is today under water and inaccessible, "this is the closest we might ever get to seeing what the Beringians were like genetically," Tackney notes.

Direct Link: <http://www.techtimes.com/articles/99793/20151027/dna-study-of-ancient-alaskan-babies-shows-progress-of-native-americans-into-the-continent.htm>

Commentary: Think twice before you buy that Native American costume



Katie Rearden

By Katie Rearden, Voice correspondent

Posted Oct. 26, 2015 at 10:30 PM

Every year, it is obvious that teenagers look forward to fall — if you go on Twitter any time near the end of summer, you’re bound to see post after post about people yearning for fall and fall things, like bonfires, cold weather and Halloween.

On the surface, Halloween seems like a perfect, innocent holiday, filled with free candy and fun costumes — but Halloween isn’t so innocent anymore.

Each Halloween, you’re bound to see white people dressed in costumes that they shouldn’t be wearing, like kimonos imitating geishas, Native Americans, Mexican people or even blackface.

Even celebrities, such as [Julianne Hough](#), Selena Gomez and [Katy Perry](#) have all worn racist costumes in daily life and on Halloween that infamously made headlines in recent years.

Although these costumes may seem like they are something fun and unique to wear as a costume, the reality is that they absolutely aren’t. Wearing cultural apparel like this as a costume is extremely offensive and has no place being worn as a “costume” by anyone.

It’s called cultural appropriation. Cultural appropriation is when a dominant culture (like widespread white, American culture) takes elements of other cultures and adopts them as their own without acknowledging the meaning or symbolism behind those elements, or using those elements to mock other cultures.

There are a countless number of Native American “costumes” in Halloween stores and guides on the internet that tell you how to “dress up” like a Native American person. The problem with dressing up as a Native American, (or any other race/culture that you don’t belong to) for Halloween is that you’re making it seem like Native American people are a thing of the past and as if their culture and fashion no longer exists. It’s not like you’re dressing up like a Viking or an ancient Greek: those people and cultures no longer exist, while Native Americans and their culture clearly are still alive.

When you wear a Native American, geisha, Mexican or any other kind of “costume,” you are helping to reinforce cultural stereotypes that just aren’t true. With Native American costume names having words like “savage” in the name and Mexican people being portrayed by “costumes” consisting of mustaches and sombreros, the culture is just being narrowed down to crude stereotypes that can easily become the only main way the public view a culture.

I saw [a video on BuzzFeed](#) where Native American people tried on “Native American” Halloween costumes that are found at any Halloween store while their reactions were filmed.

Page 2 of 2 - It’s obvious that dressing up as another culture or race for Halloween is absolutely not right, but watching this video really solidified that. I mean, right at the beginning of the video, one man says he dreads Halloween time because of the kinds of costumes he sees mocking his culture.

It’s evident that the people in the video are absolutely disgusted by the costumes they are wearing. One woman looks at the beads on her “Chief Hottie Body” costume bought at a Halloween store and explains that the fake beads are an absolute mockery of real powwow dresses, in which the bead patterns sewn on all have specific messages and meanings.

[Everydayfeminism.com explains it](#) very simply, saying, “when violence systematically targets a group of people through genocide, slavery or colonization, the resulting trauma lasts through generations.”

Some people may respond to this by saying costumes aren’t appropriative — that it’s respecting that culture, or that it’s appreciation. But there is a difference between appropriation and appreciation, and appreciation comes from respect. If you have respect for people of a specific culture, you wouldn’t put on a costume that mocks them as a stereotype. You would understand that each bead or pattern or aspect of their traditional dress has meaning, and that shouldn’t be taken lightly or used as a fashion statement or made into a costume for a light-hearted holiday.

Others may respond to this by telling other people to "lighten up" and not be so sensitive. Ignoring how problematic it is telling someone how to feel in the first place, it's also another way to trivialize other cultures. Not only are you taking something of symbolic and cultural importance and turning it into a costume, you're trivializing the outrage someone would feel over it. Imagine if someone took aspects of your religion, spirituality or culture — something that was extremely important and symbolic to you — and turned it into a Halloween, parading it around like it's a joke. Wouldn't feel too good, would it?

The reality is that by a white person wearing clothing from another group of people's culture or race, they are in no way appreciating it. It only mocks cultures and people and helps stereotypes live on.

— *Katie Rearden is a junior at Springfield High School.*

Direct Link: <http://www.sj-r.com/article/20151026/ENTERTAINMENTLIFE/151029668/>

Native American history hits the runway

Delina White and daughters bring Great Lakes Woodlands Skirts Project to the Tweed Museum.



Great Lakes Woodland Skirts Fashion Show is a collaboration between a mother, Delina White and two daughters Sage Davis and Lavender Hunt. The fashion tour of unique skirts inspired by their ancestors, finishes its tour in Duluth Oct. 30.

By Lacey Criswell, Provided By: Delina White

October 27, 2015

[Delina White](#) learned traditional Native beadwork from her grandmother. When White's grandmother assembled handbags in her Onigum, Minn., home, she let 6-year-old White play with her beads and sequins. Beadwork kept White occupied in her grandmother's two-room home, which lacked both running water and electricity.

"I would just start stringing the beads and doing whatever I wanted. It was very unstructured," White said. "[Then] it just took off from there. Who knew that I would take it this far?"

On Friday, White brings her traditional Native apparel design to the [Tweed Museum of Art](#) on the University of Minnesota's Duluth campus. It's the final stop for White's Great Lakes Woodland

Skirts Project, a fashion show created by [White and her two daughters](#) that weaves Native American apparel design with local history.

"It has always been a dream of ours to do something like this," Sage Davis, the younger of White's two daughters, said before a crowded show at Minneapolis' All My Relations Gallery. "We're so happy everyone could come out to see everything."

The project highlights the connection between the Great Lakes area Native tribes during the 17th and 18th centuries. Today these tribes are located in different parts of the continent, but once shared designs, ideas and materials. This connection explains why Native American tribes can have different dialects but still understand one another, White said.

The Great Lakes Woodland Skirts Project pulls from each of these tribes and utilizes materials available to the tribes at the time, either through the environment or through trade, including German silver, gemstones and shells from the east coast. White and her daughters use traditional techniques, too.

The leather in the skirts and accessories is brained (tanned using animal brains), which leaves the leather soft enough for a needle to pass through. Commercially-tanned leather is too tough for handwork.

"For our culture, skirts are a traditional thing for us," White said. "It's a part of who we are as Native women."

Also on display is otter tail-style ribbon work, used by the Iroquois, Mohawk, Oneida and Ho-Chunk tribes in the 1700s. This style involves cutting and layering back the ribbon, exposing the fabric beneath. This style of ribbon work is both time-consuming and detail-oriented. Since White and her daughters made all the skirts and accessories, they used a modern sewing machine, where handwork wasn't required.

"I like to see my work in action as a kinetic form of art," Lavender Hunt, White's eldest daughter, said. "I like to see the dancers and singers wear my work. That helps when I create, [finding] how I want the skirts to flow, how I want them to fit."

From the first documented interaction of Great Lakes-area tribes with the Europeans who traveled up the Saint Lawrence River, Native women were wearing skirts. Still today,

Native women wear their traditional skirts to ceremonies and special gatherings, a practice White and her daughters hope to open up.

"We're encouraging women to wear their skirts in all occasions, not just ceremonies or special occasions, so they can feel they're sharing their culture," White said. "I've gotten comments like, 'Oh, I'm going to go home and make a skirt now,' or 'I'm going to go home and make lots of skirts.' [It's exciting] to know we've inspired people to go and make their skirts."

Direct Link: <http://www.mndaily.com/ae/fashion/2015/10/27/native-american-history-hits-runway>

Denver Art Museum Strengthens Commitment to Native American Work

By [JUDITH H. DOBRZYNSKI](#) OCT. 27, 2015



Fritz Scholder's "Indian at the Lake" (1977). Credit Estate of Fritz Scholder/Denver Art Museum

Early last month, the Denver Art Museum raised the curtain on "[Super Indian: Fritz Scholder, 1967-1980](#)," an exhibition featuring about 40 colorful, rarely seen artworks by a controversial figure who died in 2005. Mr. Scholder, who blended figurative and Pop Art influences into his own style, challenged the stereotypical depiction of American Indians as one-dimensional — showing them instead, for example, as real people with beer cans or draped in United States flags. And though he said he was not Native American (he was one-quarter [Luiseño](#)), Mr. Scholder was part of the New American Indian Art movement, which brought Native American artists into the contemporary art world and infused their work with more freedom, more possibility and more visibility.

The exhibition for this trailblazing artist fits the [Denver Art Museum](#) like a pair of well-worn moccasins. The museum has also done much to change the stature of Native American art.

At a time when many Native American artists still hold grievances against mainstream art museums, the Denver museum is proving itself to be different, winning favor from many, but not all, Indian artists and curators.



In the galleries, an interactive station accompanying Jaune Quick-to-See Smith's "Trade Canoe for Don Quixote." Credit Morgan Rachel Levy for The New York Times

The museum's commitment dates to 1925, when it bought a group of Navajo textiles long before most art museums paid any attention to Native American art. Its interest flourished after 1932, when Anne Evans (1871-1941), who collected Native American art and organized exhibitions, donated her trove. Her longstanding interest in this art may have been partly atonement for the views of her father, John Evans, who in 1864, as governor of the Colorado Territory, authorized citizens to pursue and kill "hostile Indians." In the ensuing [Sand Creek Massacre](#), many unarmed men, women and children were murdered.

Not long after her gift, a Native American art curator at the museum, Frederic H. Douglas, helped organize one of the first national exhibitions of Indian art, which took place at the Golden Gate International Exposition in San Francisco in 1939.

Significantly, from the start the Denver museum chose objects with aesthetics in mind, rather than the ethnographic significance that commonly gave them a place in natural history museums of the era. Its collection, now nearly 20,000 objects, ranks among the best in the United States.



Mr. Scholder's "Insane Indian No. 26" (1972). Credit Estate of Fritz Scholder/Denver Art Museum

In recent years, the museum has plunged into showing and collecting contemporary Native American art — which many art museums ignore, to the dismay of living Indians. "Our collection's approach is to expand the recognition of contemporary art by American Indian artists; engage local, regional and national American Indian artists; and highlight the artistic mastery from the past," said Christoph Heinrich, the museum's director, "but always with an eye on ongoing creative tradition."

To remain current, the museum regularly hosts an Indian artist in residence, who develops new work in the museum and interacts with visitors, answering questions as he or she works.

The museum now devotes more space to Indian art than any other general art museum (but not, of course, such specific treasures as the [National Museum of the American Indian](#)). "It's curated beautifully," said Dyani White Hawk, a Sicangu Lakota painter

based in Minneapolis, who has visited a few times. “It has so many artists I really admire, and nothing seems cheesy — and that’s not that common.”

Under Nancy Blomberg, the museum’s chief curator and its curator of native arts, the institution has pioneered efforts to identify and credit individual Native American artists who historically have not signed their objects, rather than follow museum convention and simply name the artist’s tribe. It frequently holds Native American art symposiums and lectures, and in mid-September hosted its 26th [Annual Friendship Powwow and American Indian Cultural Celebration](#).

Yet the museum has been faulted because neither Ms. Blomberg nor John P. Lukavic, the department’s associate curator, is Native American. And both studied anthropology, not art history.

Many much larger institutions, including the Metropolitan Museum of Art and the Los Angeles County Museum of Art, have no full-time specialized Native American curators, let alone two. But Joe Horse Capture, a Gros Ventre Indian and veteran curator of Native American art currently employed by the National Museum of the American Indian in Washington, said: “Ideally, museums that have Native American collections should have Native American curators. It’s not easy, but it’s possible.” He also criticized the anthropology degrees.



Nancy Blomberg, chief curator and Native American specialist at the Denver Art Museum, with the associate curator, John P. Lukavic. Credit Morgan Rachel Levy for The New York Times

Mr. Lukavic noted that his two predecessors were Native Americans and that he chose to get an anthropology degree rather than one in art history partly because the financial subsidies for graduate students in that field were larger.

Mr. Horse Capture was not entirely negative. He acknowledged the Denver museum’s “huge collection” and said, “I know several of the artists who’ve had residencies there, and all of them said they have had a very good experience.”

Bruce Bernstein, who once directed the Santa Fe Indian Market and has held curatorial jobs at Indian art museums, went further, saying, “Native American artists are standing in line to work with Nancy.”



Visitors at the "Super Indian: Fritz Scholder, 1967–1980" exhibition. Credit Morgan Rachel Levy for The New York Times

Ms. White Hawk, who knows and says she admires artists whose works are in Denver’s collection, said she was also impressed by the stature of the residency: “It’s an obvious part of their mission.”

Bringing in Indian artists from time to time dates to the 1930s, in fact. But after opening a new installation of the collection in 2011 — which began with a spot where an artist, Roxanne Swentzell, worked on a sculpture — the museum actively raised funds to formalize the residency. It now hosts three local or regional Indian artists and one national artist each year. “Visitors told us how important it was for them to see a working artist; people expected it,” Ms. Blomberg said. The artists have included Marie Watt and Jeffrey Gibson.

The museum is also developing a base of supporters of Native American art. Vicki and Kent Logan are the leaders to date; they have promised to donate nine Scholder paintings and 25 ceramics by Virgil Ortiz, among other works. But local and regional support is not deep enough for the institution’s goals, and Ms. Blomberg and Mr. Lukavic are seeking national support. In the last few months, they’ve gained donors in Santa Fe and Los Angeles, for example.

Mr. Lukavic is also working toward a crowning achievement: “If I can put together a show that lands at MoMA or SF MoMA or the Hirshhorn, that’s a goal,” he said. “There are Native American artists working at that level.”

Direct Link: http://www.nytimes.com/2015/11/01/arts/design/denver-art-museum-strengthens-commitment-to-native-american-work.html?_r=0

Sonoma County Family Returns Coastal Land To Native American Tribe

October 28, 2015 9:42 AM



Sonoma County Coast (Getty Images)

SONOMA COUNTY (CBS SF) — Sonoma County landowners are returning nearly 700-acres of coastline that once belonged to a local Native American tribe.

[The Press Democrat reports](#) a coalition of groups that included the Sonoma County government and Trust for Public Lands raised \$6 million to buy land from the descendants of the area's Richardson [family](#). Last week, it was officially transferred to the Kashia Band of Pomo Indians.

The Richardson family accepted the discounted [price](#) nearly \$1 million below the appraised value.

Now the tribe, who was forced inland 150 years ago, will no longer have to ask permission to use the land for tribal ceremonies and gatherings.

“They have aided us in righting a wrong,” Tribal Chairman Reno Franklin said.

Tribal members will also be able to [return](#) to traditional subsistence activities like collecting seaweed and shellfish.

As part of the land transfer agreement, the tribe will commit to protecting the property, which includes redwood forests and coastal bluffs along the Pacific Coast Highway, and allow public access on a soon-to-be expanding California Coastal Trail.

Since the 1990s, the Trust for Public Lands' Tribal and Native Lands Program has worked with more than 70 tribes to transfer more than 200,000 acres.

Direct Link: <http://sanfrancisco.cbslocal.com/2015/10/28/sonoma-county-family-returns-coastal-land-to-native-american-tribe/>

What's Missing From the New *Ridiculous 6* Trailer

This spring, Native American cast members walked off the set of the Netflix movie. Now, they're barely in the previews.



[Megan Garber](#)

Oct 27, 2015

There are many things to behold in [the trailer](#) for Adam Sandler's new Netflix movie, *The Ridiculous 6*, coming in mid-December to a computer screen near you. Guns! Gun fights! Knives! Knife fights! A character named "White Knife"! A man kicked by a horse through a wooden wall! Explosions! More guns! More knives! *Even more explosions!*

It's hard to tell what *The Ridiculous 6* is actually about based on the trailer—contra [Orr's Law](#), this trailer does the very opposite of summarizing the movie it's based on. Most of what we learn is that *The Ridiculous 6* is a Happy Madison—i.e., Adam Sandler—production, that it is set in the time and place shorthanded today as the "Wild West," and that it will either co-star or cameo a long list of celebrities and semi-celebrities. (Among them, per [the surnames listed at the end of the trailer](#): Harvey Keitel, John Turturro, Nick Nolte, Blake Shelton, Whitney Cummings, Steve Buscemi, Rob Schneider, Dan Aykroyd, Will Forte, Nick Swardson, Terry Crews, Jon Lovitz, Vanilla Ice [*Vanilla Ice!*], Luke Wilson, Steve Zahn, Danny Trejo, Chris Parnell, and Lavell Crawford.)

What is mostly left out of all this, however, are the many other actors who don't have surname recognition among Netflix audiences, or the reason you might know about *The Ridiculous 6* in the first place. This spring, several members of *The Ridiculous 6*'s cast [walked off the set](#) in protest of [the film's treatment of its Native American characters](#). They were protesting names like Beaver Breath, No Bra, and Sits-on-Face. They were protesting costumes that [didn't bother to distinguish between the Apache and the Comanche](#). They were protesting a script that [involved the direction](#), "Sits-on-Face squats

down behind the teepee and pees, while lighting up a peace pipe.” They were protesting lines like, “Say, honey: How about after this, we go someplace and I put my peepee in your teepee?”

As Allison Young, a Navajo actor who quit, specifically, [after being asked to do a scene](#) that required her “to fall down drunk, surrounded by jeering white men who rouse her by dousing her with more alcohol,” [noted](#): “We talked to the producers about our concerns. They just told us, ‘If you guys are so sensitive, you should leave.’”

Leave they did. And news of their quitting [spread](#). The whole thing became a reminder not just of the power that protest can have in the age of Facebook and Instagram, but also of the severe limitations of Happy Madison’s particular brand of comedy. Which isn’t based so much on “slapstick” as it is on a kind of aggressively childish in-curiosity. *How about we go someplace and I put my peepee in your teepee.*

Given all that, it’s unsurprising that the film’s trailer only vaguely references the roles that Native Americans play in its plot. The trailer mentions the fact that Sandler’s character is “an orphan, raised by an Indian.” It features an older man who looks to be Native American saying, with no context whatsoever, “Ohhhh, I like that!” Beyond that, though, all that’s left is a merry band of gun-toting, chaps-wearing mischief-makers set to the most rousing parts of Aaron Copland’s [“Hoedown.”](#) There is no Sits-on-Face. There is no Beaver Breath. The film itself may well feature a typically Sandlerian mix of peepees and teepees; these, however, are mostly missing from the trailer.

Also missing, however, is any notion at all of the thing that Netflix had used to justify all the stereotypes in *The Ridiculous 6*: satire. When the controversy about the set walk-offs was playing out this spring, Netflix [issued the following statement](#):

The movie has ridiculous in the title for a reason: because it is ridiculous. It is a broad satire of Western movies and the stereotypes they popularized, featuring a diverse cast that is not only part of—but in on—the joke.

But what, exactly, is being satirized here? The trailer isn’t at all clear about that. The only thing audiences learn from watching this bit of movie marketing is that there will be, if not blood, then guns and knives and explosions. There will be violence. There will be absurdity. There will be stereotypes. There will be Adam Sandler uttering the line, “Let’s saddle up; we’re burning daylight.” Which: Ridiculous? Certainly. Satire? From the looks of things, not so much.

Direct Link: <http://www.theatlantic.com/entertainment/archive/2015/10/ridiculous-six-native-americans-trailer/412705/>

Code Talker Celebrations Honor Native American Veterans

By Erin Mairose • Oct 27, 2015
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Celebrations honoring 67 Native American code talkers who served in World War I and World War II are taking place across the state. The celebrations include an exhibit featuring replicas of the Congressional medals South Dakota tribes received for assisting with the war effort.



U.S. Army 1st Lt. Carstin Jerzak shows Carmen Chase, of the Cheyenne River Sioux Tribe, the medallion from the Standing Rock Tribe.

Four Oceti Sakowin celebrations are taking place this month in honor of Native American code talkers.

National Guard Major Anthony Deiss says the U.S. first sought the help of the Native American tribes to help transmit messages that couldn't be deciphered by enemy forces.

"I think it was hugely important for the U.S. and our allies because the Germans didn't have a clue as to what was being said by the Americans and so the native languages of our various tribes throughout the U.S. were a key role in helping to have a code that the Germans could not break, or the Japanese," says Deiss.



Ben Black Bear Jr., a member of the Rosebud Sioux Tribe, speaks during the Oceti Sakowin Code Talker celebration in Pierre, S.D.

The role of the code talkers was kept as classified information until 1968. Deiss says many family members had no idea their grandparents or relatives served as code talkers.

“For many years the role of the code talkers was kept classified. And after serving with honor, these veterans did the honorable thing and they kept their service a secret even from their family members and those that they loved. So obviously after their service they’ve kept their service a secret and until that information became unclassified, their families had no idea,” Deiss.

Deiss says the National Guard Diversity Council decided to take the exhibit on tour to help recognize the service of the 67 South Dakotan Native American veterans.

“I think that’s a huge testament to the ingenuity and resourcefulness of America in utilizing our Native American tribes and their native language to keep secret communications open within the U.S. and being able to pass along information to help win the war,” says Deiss.

The tour concludes on Veterans Days at Crazy Horse Memorial.

Direct Link: <http://listen.sdpb.org/post/code-talker-celebrations-honor-native-american-veterans#stream/0>

Brazil 'beauty parade' celebrates indigenous women

JENNY BARCHFIELD, The Associated Press Published: October 27, 2015, 11:22 pm
Updated: October 27, 2015, 11:32 pm



In this picture taken Saturday Oct. 24, 2015, Adelma Simoes Madeira, 16, a Brazilian Terena, smiles during parade of indigenous beauty at World Indigenous Games, in Palmas, Brazil, Saturday, Oct. 24, 2015. A 16-year-old from the Terena people of central Brazil, with wide-set eyes and an even wider smile, Madeira was one of more than 60 women and girls taking part in the “parade of indigenous beauty,” at the World Indigenous Games in Brazil. (AP Photo/Eraldo Peres)

PALMAS, Brazil (AP) — Adelma Simoes Madeira adjusted her feathered headdress and took a deep breath before stepping out onto the red carpet. After all, this foray into the spotlight wasn’t just about her. Madeira was representing her people.

A 16-year-old from the Terena people of central Brazil, with wide-set eyes and an even wider smile, Madeira was one of more than 60 women and girls taking part in the “parade of indigenous beauty” at the World Indigenous Games in Brazil.

Rail-thin or heavy, swathed in scarfs and ankle-length skirts or wearing only a thong bikini bottom and body paint, they incarnated the canons of beauty of first peoples from across Brazil and as far afield as Panama and French Guiana.

Some had serious swagger in their step, cocking their hips at the end of the catwalk and shooting a come-hither stare that would have made Gisele Bundchen proud. Others looked completely chagrined, almost flinching as the cameras flashed and iPhones snapped around them.

The Indigenous Games’ organizers stressed it wasn’t a beauty contest — no queen was crowned, no runners-up selected. It was rather a celebration of facial features, body types and adornments not often given their due, they said.

The fact that the event took place at all marked something of a watershed, said organizer Tainara da Silva, also of the Terena people from Brazil’s Mato Grosso do Sul state. A few years ago, such an event would have been unthinkable, she said.

“Before, the elders didn’t want to show their womenfolk in public,” said Silva, an agronomist who started organizing beauty contests on her home reservation a few years ago. “But that’s changing. They now see that this is a way of valorizing our culture and traditions.”

Although many Brazilians see theirs as a multicultural nation par excellence, the fruit of the mixing of blacks, whites and natives, indigenous people are largely absent from the country's popular culture.

Blacks have made gains in recent years and now hold starring roles in the once white-dominated "telenovelas," the prime-time soap operas that command the ratings in Brazil, but indigenous characters are still nearly non-existent. The same holds for major ad campaigns: not an indigenous person in sight.

This indigenous invisibility was what pushed Silva to champion the beauty exhibitions.

"Modeling agencies are totally uninterested in hiring an indigenous woman, but they have no problem in getting a white girl and dressing her up in traditional indigenous clothes," Silva said. "That really bugged me, and I thought, 'We need to show them that we are beautiful, too.'"

Silva also sees the events as an opportunity to educate the Brazilian public about the diversity of the country's more than 300 indigenous groups, which are scattered across the width and breadth of this continent-sized nation — although their numbers have dwindled since pre-Columbian times and they now make up less than 0.5 percent of the population.

"Most times, people say, 'Look, there's an Indian,' without even realizing how many indigenous groups there are," Silva said. "I want to show the richness of our people, how each of us is different and special."

The participants, too, seem to regard walking the catwalk as an almost messianic mission.

"I felt very proud, my parents felt very proud and my whole community felt very proud," said Madeira, the raven-haired beauty representing the Terena at the weekend parade.

None of the participants in the events Silva has organized has gone on to score a modeling contract. But she hopes it's just a matter of time.

"When I was a child, my dream was to become a model," she said. "Since I wasn't able to make that dream reality, I would love to see it happen for one of them."

The World Indigenous Games run through Sunday.

Direct Link: <http://wbay.com/ap/brazil-beauty-parade-celebrates-indigenous-women/>

Native American Children's DNA Found In Alaska

Charissa EchavezOct 28, 2015 09:28 PM EDT



(Photo : Ben A. Potter/University of Alaska Fairbanks)

The buried children in the Bering area in Alaska 11,500 years ago has been proven to come from two different mothers, giving the conclusion that these two children, differing in age was not blood related at all. But aside from that, these new observations allowed us a peek at the earliest human that settled in the Alaska Region, the settlers that could have been the earliest Asian settlers in the Americas.

The ceremoniously buried children, a 3-year-old on top of two infants under, one was a few months old child and the other was a late-stage fetus, side by side on top of a red ochre surrounded by hunting darts from antlers. With permission from Native Americans from the area, researchers got samples from the bones to be checked for DNA at the University of Utah in Salt Lake City.

"These things we hardly ever find - it's a very rare window into the worldview of these people," archaeologist Ben A. Potter of the University of Alaska Fairbanks said.

Siberians who expanded and migrated to Beringia 25,000 years ago for 10,000 years were linked to the Beringian Standstill models. And even if the humans were able to thrive in the height of the last ice age due to the lack of ice in the area, being mainly shrubs and tundra, they were not able to go past the glaciers of ice. The standstill lasted until about 15,000 years ago when the glaciers retreated. The infants found were considered the northernmost kin of the dual ancestors of the Native Americans across the country.

"These infants are the earliest human remains in northern North America, and they carry distinctly Native American lineages," Dennis O'Rourke of the University of Utah said. "We see diversity that is not present in modern Native American populations of the north and we see it at a fairly early date. This is evidence there was substantial genetic variation in the Beringian population before any of them moved south."

Direct Link: <http://www.scientificamerican.com/article/native-american-childrens-dna-found-alaska.htm>

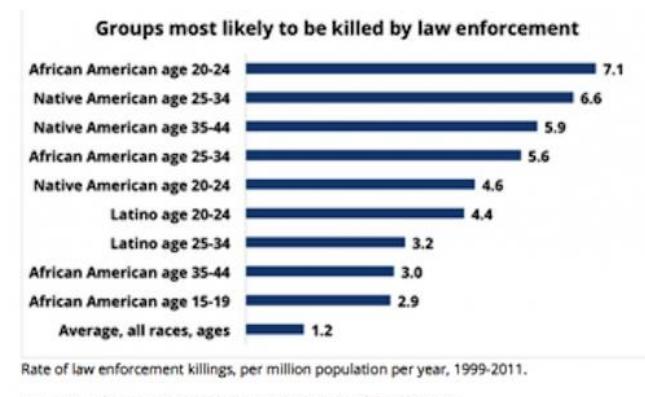
Do Indian Lives Matter? Police Violence Against Native Americans

by [Debra Loevy](#), October 29, 2015



With all our talk about police violence aimed at poor and minority communities, we have yet to talk about the group most likely to be killed by law enforcement: Native Americans.

Native American men are incarcerated at four times the rate of white men and Native American women are sent to prison at six times the rate of white women. Those are pretty stunning statistics on their own. Even more stunning is that although Native Americans comprise only .8% of the population, with these elevated rates of police encounters, they make up [three out of the top five top age-groups](#) that are most likely to be killed by law enforcement.



Unlike racial profiling of other communities of color, law enforcement's singling out of Native Americans is not limited to racial profiling based on the color of the person's skin. There are also geographic components, for those living or working on reservation land. And in South Dakota many Native Americans complain that the police [target](#) people driving cars or trucks with license plates that start with the number 6, which identifies that the car is registered to a resident of a reservation.

Law enforcement's pattern of immediately escalating encounters with Native American communities has led to many horrifying results. To see how this plays out first hand,

consider the following [video](#). In it, a 50 year old Native American man named John T. Williams ambles across the street at a Seattle cross walk. He is an accomplished artist – a wood carver – and he has a knife and a piece of wood in his hand. A Seattle police officer immediately escalates this non-situation. The officer jumps from his squad car, shouts at Mr. Williams to put the knife down, and a few seconds later, guns Williams down in three shot. There's no claim that Mr. Williams was threatening anyone or acting aggressively, only that he was carving the piece of wood in his hand as he walked and that he did not drop the knife fast enough when ordered to do so. (It turns out that Mr. Williams was deaf in one ear, and the officer approached him from behind, which likely explains why his reflexes were just not fast enough). Keep in mind, as you ponder this incident or watch the video, that in Washington State (as with most states) it is perfectly legal to walk around toting a gun. Yet, an officer kills a non-aggressive man, merely for whittling with a knife while he walks? It is unfathomable. Except that it occurred. This senseless shooting gives you an idea how it is that the police kill Native Americans at a higher rate than any other ethnic group.

In reality, our legal system has been unnecessarily escalating situations involving Native Americans for generations (and I'm not even talking about the whole issue of how Europeans came to America and committed genocide in the first place). For instance, the State of South Dakota receives thousands of dollars from the federal government for every Native American child it removes from his or her home. [The result](#) – surprise, surprise – is that Native American children make up less than 15% of the child population, yet they make up more than half of the children in foster care. Additionally, Native Americans have a history of receiving far higher prison terms when convicted of a crime – 57% more prison time than whites, according to a 2003 University of South Dakota study. Our legal system is stacked against Native Americans, and that system is the culmination of a long history of oppression. This continuation of more subtle subjugation is similar to that which is still inflicted on African Americans long after the end of legalized slavery.

As the Black Lives Matter gains traction and national attention, why is there no similar support or attention for the rallying cry that Native Lives Matter?

This article appeared on the website of [Loevy & Loevy](#).

Debra Loevy graduated cum laude from University of Michigan Law School in 1995. She has extensive experience addressing poverty law issues and criminal defense appeals. She is admitted to practice in the U.S. Supreme Court, the Illinois Supreme Court, and multiple courts of appeal and district courts.

Direct Link: <http://www.counterpunch.org/2015/10/29/do-indian-lives-matter-police-violence-against-native-americans/>

Native stereotypes in Party City Halloween costumes draw flak

[Issues](#) [Mukhtar Ibrahim](#) · Oct 28, 2015

Native American Halloween costumes on the Party City website. Party City website

Jamie Becker-Finn recently went to Party City in Roseville, Minn., to find costumes for her son's upcoming birthday party. As she walked inside the store, Becker-Finn, who grew up on the Leech Lake Indian Reservation, saw Native American-themed costumes that she found offensive.

She took a picture of the costumes, which included brown dresses with fringe and headdresses, and posted them to Party City's Facebook page. She said she did that after the local store manager allegedly refused to remove them.

"Hey Party City, this is not okay!" she [wrote on Facebook](#). "Educate yourselves and get this offensive stuff out of your stores!"

Party City's Roseville store referred questions to the company's corporate office, which did not return calls seeking comment. The company did post an apology to Becker-Finn's Facebook page, saying "nothing we sell is meant to be offensive" and "there is demand for a wide variety of Halloween costumes."

Becker-Finn, however, said selling and wearing the costumes perpetuate racism.

"My daughter is not even a year and a half old and it's difficult enough to raise a mixed-race child, especially in a metro area where she isn't around a lot of other Native people," she said.

"Our family and I don't want her to ever see those kind of costumes and those kinds of images and start to question who she is and whether she has value," she added. "It's frustrating that we're not at a point where people understand that it's wrong to dress up as a race of people, particularly a marginalized race of people."

After she posted the comment, Becker-Finn said she started receiving negative and racist replies.

Some people might wear an offensive Halloween costume in the hope of having fun, but they cross a line and veer into racist territory by being insensitive, said Anton Treuer, a professor of Ojibwe at Bemidji State University.

In Native culture, some items are considered sacred and there are guidelines on who can wear them, so seeing people wear Native American-themed costumes evokes strong feelings among Native Americans, he said.

"When somebody gets a chicken feather headdress and wears it for Halloween, it's not just playing Indian," he said. "It often feels like a pretty contemporary painful mockery of somebody's recently suppressed religion."

Some mascots and names, such as the controversial logo, name and imagery of the Washington Redskins NFL football team, are considered defamatory to Native culture, Treuer said.

"Our public sports culture around the use of Native mascots and imagery in sports has left a lot of Native people really concerned and upset with cultural appropriation," he said.

Treuer said Halloween can be a unifying occasion and a teaching moment that can be used to spread tolerance. "We should be showing children how to have fun in respectful ways instead of encouraging them to be insensitive to their neighbors."

As a parent, Becker-Finn said she doesn't want her children to feel stereotyped and marginalized.

"I'm not a humorless person. I love Halloween," she said. "It's actually one of my favorite holidays, but I'm sick of having to face all these racist stereotypes every time I try to celebrate this holiday with my children."

Direct Link: <http://www.mprnews.org/story/2015/10/28/party-city-costumes>

Dr. Jill Biden and Vice President Biden Honor 5 Native Artists at the VP's Home

Vincent Schilling

10/28/15

Vice President Joe Biden and his wife, Dr. Jill Biden, honored five Native American and Alaskan Native artists last night in a reception at their home in Washington DC. In addition to honoring the artists, the Bidens displayed a framed print from each of the artists on the walls of their foyer and living room.

The reception was in honor of artists Tony Abeyta (Navajo), Crystal Worl (Tlingit Athabascan), Jeff Kahm (Plains Cree), Courtney Leonard (Shinnecock Nation) and Dan Namingha (Tewa-Hopi) as well as a celebration of a collaboration between the U.S. Department of State's Office of Art in Embassies (AIE) and the Institute of American Indian Arts (IAIA).

The five artists were commissioned by the AIE and IAIA to create 10 pieces of art each, that will be exhibited at U.S. diplomatic facilities around the world.

Dr. Biden was the first to address the approximately 100 guests.

"Your artwork represents rich and vibrant cultures that have thrived on this continent for a millennium, every color, shape and stroke on the canvas brings to life a connection with your roots and your ancestors," she said.

When Dr. Biden added with a smile, "There is an old adage that says art outlives politics," the room erupted with laughter and applause.

Both AIE Director Ellen Susman and IAIA President Robert Martin lauded the efforts of the artists and expressed appreciation for a successful collaboration between the two agencies.

After addressing the room, Martin presented a blanket to Dr. Jill Biden and then introduced the Vice President.

Vice President Biden first joked that now that Dr. Biden had a warm blanket, "She won't need me anymore," causing the crowd to laugh and applaud.



VP Biden and Dr. Biden shared a warm moment and a laugh at a reception in their Washington DC home.
Photo: Vincent Schilling

Biden welcomed the crowd and applauded the artists. He spoke of how he traveled the world and in over a million miles of travel hears more about Indian arts and culture than anything else.

"The one thing I think Jill enjoys most about this job is the opportunity every six or eight weeks to change the art. It has been a joy," he said.

The Vice President expressed his appreciation for the artwork created by the artists and the importance of tribal relations to the Obama administration. "Barack and I have tried very hard to strengthen the nation's through tribal sovereignty," said Biden.

Biden also mentioned his efforts to bring awareness to the importance of climate change to Indian Nations, the importance of the Affordable Care Act and of the Violence Against Women Act.

"I hope we are doing something to make up for a century of not-so-good stewardship," he said.

Biden then thanked the largely Native audience for the "very richness of Native American culture. Thanks for enriching our lives."

Courtesy of the U.S. Department of State's Office of Art in Embassies (AIE), here are biographies of the five artists as well as the art that is now displayed at the Vice President's home:

Tony Abeyta (Navajo):

Tony Abeyta is a contemporary Navajo artist working in mixed media painting. He is a graduate of New York University with an honorary doctorate from the Institute of American Indian Arts, Santa Fe, New Mexico. He currently works in both Santa Fe and Berkeley, California. Tony was the 2012 recipient of the New Mexico Governor's Excellence in the Arts award, and was recognized as a Native Treasure by the Museum of Indian Arts and Culture. His work is included in the Smithsonian's National Museum of the American Indian (Washington, D.C.), Boston Museum of Fine Arts (Massachusetts), the Heard Museum(Phoenix, Arizona), New Mexico Fine Arts Museum (Albuquerque), the Autry Museum (Los Angeles, California), and the Eiteljorg Museum (Indianapolis, Indiana), as well as in many other public and private collections. Tony Abeyta's primary focus has been on painting the emotional experience one finds in the New Mexico landscape. "There exists a rhythm in the land where I was born. I spend a lot of time deciphering the light, the cascades of mesas into canyons, the marriage between earth and sky and the light as it constantly changes at whim, the intensity of rock formations, and the sage and chamisa that accent this poetic experience, unlike anywhere else I have seen. I am beckoned to remember it and then to paint it."

Crystal Worl (Tlingit Athabascan):

Crystal Worl is a Tlingit Athabascan artist who makes art because she wants to remind those who have left home that they come from a special place. Her family and community have guided her to learn, work, and live for her community. Her practice in storytelling and art comes from the values and lessons of the Tlingit people and her family. Crystal works in jewelry, metals, printmaking, kiln-cast glass, and painting. The forms on which she focuses are based on traditional Tlingit form and line, also known as Northwest Coast design. She practices the recreation and modernization of her Clan's crest, the Lukaahadi (Sockeye, Raven Clan). Crystal utilizes her education to apply new techniques and ways of presenting traditional designs and stories. Her most recent work

explores Tlingit design, intertwined with stylized Athabascan beadwork patterns. Crystal Worl was introduced at a young age to traditional arts, practices, and storytelling. In May 2013 she earned her Bachelor of Fine Arts degree in studio arts from the Institute of American Indian Arts, Santa Fe, New Mexico, from which she also obtained her Associate in Fine Arts degree in moving images.

Jeff Kahm (Plains Cree):

Photo: Vincent Schilling

Jeff Kahm is an associate professor at IAIA where he teaches studio art courses at the intermediate and advanced levels. As an artist, Jeff creates work in his Santa Fe studio. His solo exhibitions at the Museum of Contemporary Native Arts in Santa Fe (2012), and at Urban Shaman Contemporary Aboriginal Art in Winnipeg, Manitoba (2013), highlighted his most recent work – a striking series of small works on paper and panels and an impressive collection of large scale paintings on canvas, which he describes as “rooted in Indigenous abstraction and Modernist aesthetics.” His work continues to reach a wider audience through various invitational and group shows, nationally and internationally. Jeff Kahm, Plains Cree, was born in Edmonton, Alberta, Canada and was raised on the Little Pine First Nation in Saskatchewan. After completing high school, he attended the Institute of American Indian Arts (Santa Fe, New Mexico) to pursue painting and photography. Soon thereafter he was awarded a painting scholarship from the Kansas City Art Institute (Kansas), which allowed him to pursue undergraduate studies and to earn a Bachelor of Fine Arts degree in 1994. Jeff also studied at the University of Alberta, earning a Master of Fine Arts degree in 1997. In 2002 Jeff returned to New Mexico, a land that he has grown to love and that he now calls home. He became a permanent resident in 2003, and soon began teaching at the Institute of American Indian Arts (IAIA) as a visiting faculty member.

Courtney Leonard (Shinnecock Nation):

Photo: Vincent Schilling

A member of the Shinnecock Nation of Long Island, New York, Courtney Michele Leonard’s artwork explores the evolution of language, image, and culture through mixed media pieces of video, audio, and tangible objects. Her current work embodies the multiple definitions of Breach, an exploration and documentation of historical ties to water, whale, and material sustainability. Courtney’s solo exhibition entitled BREACH: LOG 15 was recently held at the University of the Ozarks (Clarksville, Arkansas) and the IAIA Museum of Contemporary Native Arts (Santa Fe), with research in collaboration with indigenous artists from Aotearoa and Nova Scotia. Courtney has given lectures and exhibited nationally and internationally, most recently at Toi Ngaphui Northland College (New Zealand), the Museum of Art and Design (New York City), Museum of Contemporary Native Arts (Santa Fe), Eastern Connecticut University (Willimantic),

Tribeca Film Institute (New York City), National Museum of the American Indian (Washington, D.C.), University of the Creative Arts Farnham (England), and the University of Rostock (Germany). She currently lives in Santa Fe, and works as a professional artist, lecturer, and visiting assistant professor in studio arts at the Institute of American Indian Arts. She studied art and museum studies at the Institute of American Indian Arts (Santa Fe, New Mexico; Associate of Fine Arts degree), Alfred University (New York; Bachelor of Fine Arts degree), and the Rhode Island School of Design (Providence, Rhode Island; Master of Fine Arts degree).

Dan Namingha (Tewa-Hopi):

Photo: Vincent Schilling

Dan Namingha is from the Tewa-Hopi tribe, and he works in a broad variety of media, including paintings, sculpture, and collage. His artistic journey has led him to combine his personal ideas and memories with the symbolism of his Hopi-Tewa culture, to translate the powerful geography of the Southwest through formal concepts of modern art and composition. His work often draws on the sacred traditions of his culture, which are so deeply embedded in ceremony. Dan's work commands unwavering respect for the earth and spirit of his ancestry. Dan's formal study took him to the University of Kansas (Lawrence), the American Academy of Art (Chicago, Illinois), and the Institute of American Indian Arts (Santa Fe, New Mexico), from which he received an Honorary Doctorate degree in 2009. Dan Namingha has exhibited in dozens of one-man shows and many more group exhibitions, and his work hangs in more than thirty major institutions, including the Smithsonian Institution (Washington, D.C.), the Sundance Institute, the Heard Museum (Phoenix, Arizona), the British Royal Collection (London, England), and other museums worldwide. He has received awards from the Harvard Foundation and the Fogg Art Museum (Cambridge, Massachusetts), as well as the Visionary Award from the Institute of American Indian Arts Foundation. His work has toured Europe as part of an exhibition sponsored by the United States Information Agency and is found in several U.S. embassies. Dan Namingha is the subject of several film documentaries, and his work is held in numerous collections worldwide.

Read more at <http://indiancountrytodaymedianetwork.com/2015/10/28/dr-jill-biden-and-vice-president-biden-honor-5-native-artists-vps-home-162250>

Indigenous protesters shut down Brazil's World Indigenous Games



Indigenous from the Kibatsa ethnic group leave their headdresses on the sidelines of a soccer game at the World Indigenous Games in Palmas, Brazil, Thursday, Oct. 22, 2015. Billed as the indigenous Olympics, the Games are expected to attract nearly 2,000 athletes from dozens of Brazilian ethnicities, as well as from such far-flung nations as Ethiopia and New Zealand.

October 29, 2015, 4:46 PM

PALMAS, Brazil -- A noisy demonstration broke out Wednesday during the 100-meter dash competition at the World Indigenous Games, forcing a premature end to the day's events at what organizers have described as the indigenous Olympics.

The protesters, a boisterous crowd made up mostly of native Brazilians in traditional dress, were outraged over a land demarcation proposal that they say would be catastrophic for Brazil's 300 or so surviving tribes.



Gaviao indigenous children watch a soccer game during the World Indigenous Games in Palmas, Brazil, Thursday, Oct. 22, 2015.

The proposed constitutional amendment would transfer the right to demarcate indigenous lands from the executive branch to Brazil's Congress, which is heavily influenced by the powerful big agriculture lobby that has fought against indigenous reserves in the past.

A committee in the Chamber of Deputies approved the proposal late Tuesday, though it must get through the full lower house and Senate, then be signed by President Dilma Rousseff in order to become law.

Brandishing handwritten banners against the proposal, around 100 demonstrators breezed past security guards and onto the floor of the sporting arena in Palmas. Hundreds of others ran to join the group as spectators cheered them on.

The announcer initially ignored the mass of protesters -- although, dressed in feathers body paint, with some brandishing spears or bows and arrows, they proved impossible to ignore.

Narube Werreria, a young woman from the Karaja nation, scrambled up into the VIP area and seized the microphone to deliver a heated attack on the proposal.

"When we were here at the games, they were there in Congress plotting to steal our lands," she yelled. "Soon, there will be no more indigenous peoples, no more forest, no more animals."

The protest was loud but peaceful. After about 20 minutes, the demonstrators turned and filed quietly out of the arena.

The crowd of a couple thousand spectators booed when organizers finally announced an end to the day's activities, inviting the crowd to return Thursday.

Panamanian Cesar Cires had been slated to take part in a demonstration of the traditional games of his Ngabe-Bugle people, but his event was among the activities scrapped.

Still, Cires said he supported the demonstrators.

"We travelled a long way to be here, so it is a bit disappointing," he said. "But we as indigenous people understand our Brazilian brothers' plight. Next time, we'll join the protest, too."

Participants included some 2,000 athletes who came from around the world and included dozens of Brazilian ethnicities, as well as people from such far-flung nations such as Ethiopia and New Zealand.

The protest over the land demarcation proposal came after [a protest during the previous week by a small group of Brazilian indigenous people](#) who denounced what they said was poor organization and unnecessary spending on Brazil's World Indigenous Games.

They claimed the money would have been better spent improving the conditions of Brazil's impoverished indigenous peoples.

Direct Link: <http://www.cbsnews.com/news/brazils-world-indigenous-games-interrupted-by-protest-over-land-demarcation/>

Missoula City Council to hear Indigenous People Day Proposal

By Melissa Rafferty

Oct 29, 2015 12:28 PM MST Updated: Oct 29, 2015 12:28 PM MST



Protesters march down Higgins Street on Columbus Day (MTN News photo)

MISSOULA -

The Missoula City Council will vote at next Monday's meeting to adopt a resolution declaring the second Monday in October as Indigenous People's Day.

Council members approved the resolution, that would move away from honoring Columbus Day, but instead honor Native Americans during Wednesday's Committee of the Whole meeting.

Co-sponsored by council member and Blackfeet tribal member Patrick Weasel Head, Indigenous People's Day, is also encouraging other institutions to recognize the day.

Indigenous Peoples Day was first proposed in 1977 by a delegation of Native nations to the United Nations-sponsored International Conference on Discrimination Against Indigenous Populations in the Americas.

The United States endorsed the United Nations Declaration on the Rights of Indigenous Peoples on December 16, 2010 and the Declaration recognizes that "indigenous peoples have suffered from historical injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources."

The resolution will appear on next Monday's council consent agenda.

Direct Link: <http://www.kpax.com/story/30385720/missoula-city-council-to-hear-indigenous-people-day-proposal>